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CHRONICLE

New York State Politics.—The platform of the New York Democratic State Convention is generally conceded, even by the Republican press, to be a sensible, clean, practical and dignified document in all its essential declarations. Democratic organs declare that it is one of the best platforms of the party since the days of Samuel J. Tilden. National issues are given due prominence. It meets the issue of the New Nationalism by pledging itself to the Nationalism "embodied in the Constitution of the United States," to "support the independent existence" of the distinct branches of the government, and especially to "condemn all attacks upon the Supreme Court of the United States." It meets Mr. Roosevelt's defense of the tariff with a demand for downward revision to reduce the cost of living. The platform declares in favor of state-wide direct primaries and in opposition to any encroachment on state powers and rights by the Federal government. It pledges the Democrats to a renewed and extended prosecution of the legislative graft inquiry and demands the election of United States Senators by popular vote. Personal registration of voters throughout the entire state is advocated, as well as the income tax and state conservation of natural resources. The *New York World* says: "It is a square fight on a square issue—honest, progressive democracy against a dictatorship; republican institutions against the Roosevelt Socialism." The *New York Times* (Ind. Republican) thinks that "the duty of practical and intelligent and independent citizens is very plain."

The platform of the New York Republican State Convention "enthusiastically indorses" the administration and "the progressive and statesmanlike leadership of William Howard Taft, and congratulates him on securing for the Supreme Court "a man with the great intellectual power and the splendid legal attainments of Charles E. Hughes." It opposes any general revision of the Payne tariff law and declares that "advances in the cost of living are only the local reflection of a tendency that is worldwide and cannot be truthfully said to be due to the present tariff." Not a word is said about the New Nationalism. The issues are narrowed down to State questions, as for instance projects of further and improved legislation for the welfare of the workingman, economy and businesslike methods in every department of the state, and particularly the subject of the direct nomination of party candidates. The *New York Tribune*, an Administration paper, says that the plank on "direct primaries" is brief and the language general. The *World* states that it "may mean anything or nothing," and that the convention "has refused to come out for state-wide direct nominations." The *Evening Post* (Ind. Rep.) while maintaining that as a general rule a State Campaign should turn on states' issues, submits that "the circumstance that Mr. Roosevelt has made the campaign his own would render any attempt to deny or belittle the national significance of the contest a transparent futility." It is generally understood by both political parties preparing for the coming campaign that whatever the platform says, Mr. Roosevelt is the predominating issue.

Col. Roosevelt in the Saddle.—After a party struggle of extraordinary bitterness Theodore Roosevelt has become the acknowledged leader of the Republican party in his native state and more accountable than any other individual for its fate in November. He dictated the action of the state convention, forced his own election as temporary chairman over Vice-President Sherman, and thus acquired undisputed mastery of the organization. The convention promptly adopted an unusual motion empowering the temporary chairman to appoint the various committees; whereupon Mr. Roosevelt dictated the permanent organization and state committee, shaped the platform and virtually named the ticket. It was a Roosevelt convention, it is a Roosevelt platform and a Roosevelt ticket. It is announced that Mr. Roosevelt will take an active part in the campaign, speaking in every county and every important city and town in the state.

Senator La Follette's Platform.—The Wisconsin Republican State Convention adopted a platform expressing the views and policies of Senator La Follette. No mention is made of the national administration save in disparagement. The principal features of the document are: condemnation of the Payne-Aldrich tariff act; physical valuation of railroads and more stringent regulation of them; second choice primaries; initiative, referendum and recall; anti-lobby law; graduated income tax; home rule in the liquor traffic; national control of natural resources; ad valorem taxation of corporations; employers' liability laws; regulation of working hours of women and children, and condemnation of the "suppression by special interests in Congress" of the investigations of the country-life commission. The platform is the most radical document adopted in a generation by a Republican convention.

United Irish League Convention.—The fifth biennial national convention of the United Irish League, held in Buffalo, Sept. 28, gave a remarkable proof of devotion to the mother-land and of fealty to the Irish nationalist leaders who attended the gathering. A recommendation by the committee on ways and means that \$100,000 be subscribed to the work of the Irish Parliamentary Party for the next two years was raised to \$150,000 by the committee on resolutions. The amended report was unanimously adopted, and within half an hour a total of \$151,000 was raised or pledged. Great enthusiasm was manifested when Michael J. Ryan, of Philadelphia, was reelected president of the League.

Mails for Ireland.—An all Ireland deputation, consisting of Lord Mayor Doyle of Dublin, Mr. Lindsay of Belfast, Sir. E. Fitzgerald of Cork, Sir James Long of Limerick, Messrs. O'Callaghan and Campbell of Queenstown and other gentlemen representing all parties and interests in Ireland, landed in New York, September 28, in order to lay before Postmaster General Hitchcock, the

advisability of the Cunard Steamship line resuming Queenstown as a port of call for all its eastbound steamers, in the interest of American mail service, tourist, traffic and commercial relations with the United States.

Typhoon in Philippines.—A typhoon of unusual severity swept over the valley of Cayagan River in the province of Cayagan and Isabela, northern Luzon, on September 24. Four towns, including Ilagan, the capital of Isabela province, were totally destroyed. A thousand persons are still homeless and destitute, but the despatches so far received indicate that there was no loss of life. The government is making relief plans.

Canada.—The case of Lemieux, arrested on complaint of Larose for highway robbery in connection with the Emancipation Lodge revelations, has been dismissed in the higher court on account of defect in the documents submitted to the grand jury.—An English freetrader writing to the *Times* quotes a Canadian as saying that a Canadian patriot ought, under existing conditions, to buy foreign made goods that have paid duty rather than protected domestic manufactures. In the former case he contributes to the national exchequer: in the latter he pays private persons for the enslavement of his country. This seems to be doctrinaireism run mad, and is not likely to help free trade.—Premier Scott, of Saskatchewan, has declared himself in favor of reciprocity. The President of the Chamber of Commerce of Calgary is for protection. He points out that manufacturing interests are not confined to the east, but are growing in the west. In 1908, the factories of Winnipeg produced wares to the value of 19 million dollars; the value increased in the present year to 49 million dollars. The coal mines of the Crow's Nest pass, so near Calgary, and the water power in its vicinity give good reason to believe that this town will become a great centre of manufactures.

Great Britain.—The Labor Party hopes to escape from the Osborne judgment which forbids the employment of the funds of the Labor Unions to pay members of Parliament who pledge themselves to obey the direction of the Committee of Labor Organizations. With this idea it has abolished the pledge.—The conference between employers and men with regard to the shipyard lockout has broken up. No agreement was reached. The secretaries say that each side is engaged in considering the other's proposals and that the conference will meet again on a date to be determined.—The Manchester cotton manufacturers' lockout began October 1.—South Wales coal miners vote against a strike in sympathy with the Rhondda Vale striking miners, but agree to contribute to their support.—The Queen has received a petition from 10,000 cottage women who complain of the sufferings caused them by motor cars. Their children are in continual danger; they must choose between having their household goods spoiled by dust, and having

their health ruined by foul air due to constantly closed windows; and lastly, their rest is broken by the night-long tumult of the cars. They pray for efficacious means to compel chauffeurs to drive slowly through villages.—Colonel Gadke, German attaché at the maneuvers just over, gives great praise to special branches, the engineers, artillery and particularly the cyclist corps, but speaks very depreciatingly of the infantry and cavalry of the territorial army. In other words he holds this as an army to be inefficient which seems to be the general verdict of British officers. He blames greatly the conversion of cavalry into mounted infantry.—The case against Helm, the supposed German spy, has collapsed completely.—The Associated Chamber of Commerce of the Empire met at Leeds. Hon. J. E. Jenkins (Australasia), moved for an imperial scheme of emigration to the colonies. Sir Albert Spicer, M.P., thought a special conference on the subject necessary. He pointed out that the Post Office Department sends into the streets every year 4,500 boys for whom it has no use after they are 17 years of age. Provision should be made for these on colonial lands.—The channel of Southampton harbor is 32 feet deep at low water. The new White Star line ships will need at least 35 feet and the company refuses to pay for the dredging. The harbor commissioners proposed to do the work and to change port charges from one penny per ton, to one penny per ton for draughts up to 30 feet and one half-penny per ton additional for every foot of draught above that limit. They will apply to Parliament for authority to make the change.—The Otranto of the Orient line has just completed a round trip to Australia in 98 days. During 81 days she was in wireless communication with the shore or with other ships. On the outward voyage she kept in touch with the Poldhu station until she reached Port Said distant from it 1,500 miles in a straight line. On homeward voyage she communicated with H. M. S. Pow-erful, 1,845 miles away.

Ireland.—The eighth annual Irish Language Procession, which took place in Dublin, September 18, indicated that there is no diminution in Gaelic enthusiasm either among the organizers or the public. Divided into seven sections, each preceded by tableaux representing the aims and progress of the Gaelic league on educational, industrial and national lines and the different phases of the language movement, the long procession headed by the Lord Mayor, and Dr. Douglas Hyde and the aldermen of Dublin, paraded the principal streets to the meeting place. Schools, colleges, temperance and religious societies and public bodies from town and country were well represented. Dr. Hyde expressed his confidence in the National University, chiefly owing to the guidance of its chancellor, Archbishop Walsh, who had spent much of his life and health in forwarding the Gaelic movement but both he and the other speakers condemned the hostility and inadequacy of the Intermediate Board and

National School Commissioners and demanded that responsible educationalists be put in charge who would be in sympathy with and amenable to public feeling. Rev. M. O'Flanagan, who was appointed to visit America on the part of the Gaelic League, outlined plans for establishing Gaelic ideals in every school and fireside in Ireland. One of the most significant features was the strong representation from the Training Colleges for National School Teachers.—Mr. T. W. Russell announced at the Glasnevin Agricultural College that there was an increase of 70,000 acres in tillage during the year and that it was not confined to any province but spread all over Ireland. This was due not only to the fact that the tillers were now to a great extent the owners of their lands but to intelligent help given by the county councils who in every instance assisted the department by striking a rate of a penny in the pound for agricultural education.

India.—The Bengal Provincial Congress passed resolutions condemning anarchist outrages and demanding for India that self-government which the other parts of the Empire enjoy. Surendranath Banerjee exhorted members to maintain the boycott against English-made goods. The meeting closed with the hymn "Lead Kindly Light!" The Bengalese evidently understand the Israelites' art of spoiling the domestic enemy.—Eleven bombs have been discovered at Munshiganj, near Dacca, the centre of the conspiracy in Eastern Bengal, which is now being investigated.—Shyamajii Krishnavarna, editor of the *Indian Sociologist* telegraphed to the Egyptian Congress, Brussels, offering in memory of the martyr, Wardani (the assassin of Boutros Pasha) a prize of 1,000 francs for an essay on the best means of ridding Egypt and India of the English robber rule.—A new cause of Indian dissatisfaction will come from Canada unless the government take steps to prevent it. Iman Dhinn, an Indian, has been sent to the penitentiary for ten years. For reasons of caste he refuses to eat the ordinary prison food, and the warden will not allow him to prepare his own. The Dominion Minister of Justice refuses to interfere, and Iman Dhinn is starving to death.

The Maharajah of Travancore celebrated the Silver Jubilee of his reign, on the 19th of August. Throughout the country the loyal subjects of His Highness held public demonstrations in his honor. The Syrian and Latin Bishops unanimously ordered public prayers and other solemn functions in all the churches in the state. His Holiness, Pius X, and His Excellency, the Delegate of the Indies, among others of note, sent congratulatory letters to the Maharajah, who is well disposed toward the Catholics of the country. At the Sacerdotal Jubilee of His Holiness, His Highness sent a letter of congratulations to the spiritual head of his Catholic subjects numbering well nigh half a million. Thus, between the Vatican and the Maharajah, there is mutual intercourse of good feeling, which surely will have its effect on the progress of the Church in the State.

Already His Highness is known to favor the Catholics and their interests; and many churches and religious institutions enjoy his generous munificence in the shape of donations and exemptions from taxation. Hence, the Catholic subjects are mostly loyally attached to His Highness, who is proud to bear the motto—"Charity is our household Divinity."

Expropriations.—It seems to be a long time since it was decided to seize all the ecclesiastical property of the land, but Frenchmen are nothing, if not sticklers, for the form of the law. Outsiders thought that the expropriation never work and who endeavor to look much like the pages of the French papers we find every now and then "to-day twenty-three decrees have been issued for the taking over by the State" of such and such property. Then follows the list of the victims. This process goes on regularly day by day. Someone cynically observes: "We are reproached with not looking after the education of the masses. That is a mistake. We are educating the Apaches how to improve on their methods."

The Apaches.—The street loafers and rowdies of Paris are designated by this Indian name. Visitors to Paris are very anxious to have them pointed out, but they are not in feathers and war paint but are merely men who never work but who endeavor to look much like the average toiler so as to avoid being arrested as vagrants. Generally as in other big cities they go in gangs. The extent and character of their crimes may be estimated by the fact that in 26 of the 31 days of last July out of the 56 people who were shot in Paris, 18 were victims of the Apaches pure and simple. This prevalence of crime is attributed to the loss of religion, youthful debauchery, alcohol, etc. The remedy proposed is not the restoration of religion, but the cat-'o-nine-tails, which succeeded in eliminating Hooliganism. The French legislators balk at this, however, because they do not want to admit that after 40 years of Republican reign a human creature should be lashed in the name of the law. Meantime crime goes on increasing.

Street Riots in Berlin.—Several days of unruly demonstration on the part of striking coal-workers in the Moabit suburb of Berlin were followed by a series of street riots culminating in pitched battles between the police and the strikers. Fifty strikers were wounded by pistol shots and sword thrusts, twenty severely wounded being taken to hospitals. Forty or more policemen were hurt while protecting strike breakers; some of them seriously. About midnight of the day of fiercest fighting thousands of strikers stormed the fire station and the Reform Church in Buessel Strasse, wrecking windows and doors. The police, mounted and on foot, charged repeatedly. They bivouacked on the streets until quiet was finally restored. In consequence of the frequent use of firearms in public places during these labor troubles,

the Commissioner of Police forbade the carrying of weapons without license.

American Correspondents Attacked.—In company with the representatives of the Reuter Telegram Company, the *New York World*, the *New York Sun* and the *Chicago Tribune* correspondents were watching the police and rioters from a motor car during one of the sharpest fights. Without provocation, it is reported, the police charged with their sabers and the newsgatherers were wounded, several seriously. No attention was paid to their protests though all four called out that they were representatives of the press and one held up in plain view of their assailants a police pass, to show that their presence on the scene was authorized. Herr von Jagow, prefect of the Berlin police, apparently takes a cynical view of the unfortunate affair. When complaint was made to him and an appeal for redress on the part of the journalists he declined to take action against the officers who made the attack. Though expressing lively regret for the trouble with the newspaper men, he said that whilst they acted courageously in so doing the correspondents had violated police regulations in entering a riotous crowd. Herr von Jagow added that he had convinced himself from personal observation that all the policemen acted with praiseworthy energy and coolheadedness during the riots. The American State Department, through Ambassador Hill, has asked the foreign office for an inquiry and satisfaction for the unwarranted attack on the American correspondents.

Confer on Tariff Topics.—The American consul generals and consuls from the leading German textile districts have been conferring with James Reynolds, a member of the American tariff commission, who lately spent a week in Berlin. During his stay, there was also held in Berlin the annual conference of the United States treasury special agents stationed in the leading cities of the continent. Mr. Reynolds presided at their meeting. On October 1 the commissioner sailed for the United States. He declares that his trip has uncovered valuable information in the special lines of inquiry which he came to Europe to pursue.

Grand Vizier in Vienna.—Hakki Pasha, the Grand Vizier of Turkey, has been spending some days in Vienna in close conference with Graf von Aehrenthal, Minister of Foreign Affairs of the Austrian Empire. He utilized the opportunity of his visit to Austria's Capital to parley, too, with the representative financiers of the empire before leaving for Constantinople. As a result it is affirmed that the Turkish loan, lately rejected in Paris "on patriotic grounds," will now be arranged for in Austria and Germany. From well-informed sources comes the information that an immediate advance of 120 million marks has been secured for the German Bank of Turkey.

QUESTIONS OF THE DAY

October and the Angels

We feel that the Spirit of God in His Church was working with divinely delicate intuitions of His creatures' hearts when the Church first bade us turn our thoughts, midway in the golden progress of autumn, to those blessed spirits whom we call Angels. While autumn does not visit every zone with the same mystic mien and in the same hieratic vesture as when she comes to us, still it is everywhere a season of prospect and retrospect, of life and death, of promise and fulfilment, when the soul apprehends at odd times that this city in which she dwells is not a lasting habitation. She experiences the curious sensation, flitting and vague and hard to put into words, of being balanced between time and eternity. And while she gropes for support, behold, the Lord sends His Angels to take charge over her, to keep her in all her ways, and to bear her up in their hands.

But to us of northern nativity almost every aspect of October, dedicated by the Church to angelic devotion, seems to be an external grace working in harmony with the spirit of the Church and with the supernatural voices of the soul reminding us of the invisible beings forever active among us in the service of their Master and ours. Nature has been busy about many things during the spring and summer—the grain, the grasses, the flowers, the leaves, the insects and the birds and countless other things besides; but now, as our poets have often pointed out, she assumes in profound peace and inward ecstasy the prayerful part of Mary. Her work is done and with folded hands she nestles close to the Master and gazes into His eyes. Her mood of serene aloofness, of arrested turmoil and agitation, lies upon the hills and sinks into their valleys; and even into the turbulent cities comes faint news of the sabbath hush that has fallen upon the world as if some great miracle were happening.

When the earth swings into the autumnal segment of its orbit it seems to be nearest to heaven; and the hearts of men, like nature, feel the awe of it and are stirred with new thoughts. The past and the future seem to coalesce and the present to drop away utterly from us except as a point from which to look backward and forward. A distant sound, or an evanescent gleam of dying sunlight on a cornice or a tree or across a field, or the scent of the woods, or the fairy-like unreality of remote landscapes seen through the misty air, or perhaps something too subtle for detection, will unexpectedly unlock the memory and flood the soul with messages from long ago. And it is sadness to gaze back over where our past lies prone; and it is sadness to gaze on the lawns where the shrivelled leaves huddle before the wind. But, lo! the wind, that seems to toss about our dead hopes and dreams and friendships in its rough play with the with-

ered leaves, mocks at our sadness, stirs our blood, as with wine, and swings us about face towards the future with our shoulders squared and our gaze level and unfearing. Not that the days to come are to be freighted with nothing but the spoils of conquest. We have shaken off the sadness of the past; but a residue of wisdom remains behind, and we foresee failures and dangers, sickness and suffering, and something more terrible still that our past does not contain amid its fragments and toppled towers—death. But we do not fear, because the future is in His control and we go to meet it hand in hand with the great Angel to whom He has given charge over us lest haply we dash our foot against a stone. Even when we shall have come to the tremulous edge of life and the soul is poised for its plunge into eternity we shall be comforted by the words which the Church whispers to us in His name: "Behold I send Mine Angel before thee, to keep thee in thy way, and to bring thee into the place which I have prepared."

The Office of the Church is full of allusions and petitions to the Angels. Almost every day of the year the priest in reciting his breviary makes the prayer: "May the King of the Angels bring us into the company of that heavenly citizenry." The closing prayer of Compline with which every priest daily ends his office is a supplication for their aid: "Visit, we beseech Thee, O Lord, this habitation, and drive from it all snares of the enemy: let Thine holy Angels dwell therein, to keep us in peace, and may Thy blessing be always upon us." Their office which is said on the Feast of the Holy Guardian Angels, the second of October, is full of interest and strange beauty, it is so full of the Church's close and loving intimacy with those mighty and splendid beings who stand in the most personal relations to us and whom we can know so imperfectly because our comprehension still comes along the avenues of sense. But the Lord of the worlds of spirit and of matter has told us; and His Church tells us that His Angels have charge over us, and so we listen very reverently to the words of St. Bernard which the Church repeats on the Angels' feast: "What respect, what thankfulness, what trust, ought this word to work in thee! Respect for their presence, thankfulness for their kindness, trust in their safe-keeping. Walk carefully, as one with whom are Angels, as hath been laid in charge upon them, in all thy ways. In every lodging, in every nook, have reverence for thine Angel. Dare not to do in his presence what thou wouldst not dare to do in mine."

The official and public homage paid by the Church to the Angels is reflected with beautiful variety in the private devotions of her children. We do not refer so much to the saints of past time, so many of whom were noted for their constant regard of the angelic comrade at their side: the faithful, the world over, all partake in a lesser or greater degree of this consciousness of a guardian spirit who is their invisible comrade now, hereafter to be visible when he shall have led them to his Home. It is

to be regretted that there has almost come to be an inherent vulgarity in the confession of spiritual experiences. Protestantism, with its gross exaggerations of spiritual exaltation on the one hand and, on the other, its incredulous humors, has destroyed that delicate atmosphere of simplicity in which the spirit grows without self-consciousness. Childlike frankness concerning heavenly blessings would too often now invite mockery and derision. And so the Catholic, alas! locks away his sacred possessions to save them from the insults of the ignorant. Else we should know more about tender intimacies and gentle converse with angelic presences going on forever in the silent places of the Church.

Now and then we catch rumors of it. We wonder how many persons know of the English translation of a French book entitled, "Theodore Wibaux, Pontifical Zouave and Jesuit." It is the story of a lad, who, hardly more than a child, with a fine fervor shouldered a musket and prepared to lay down his life in defense of a holy cause. The book is mainly taken up with the boy's letters, revelations of a noble-hearted nature and a high-strung spirit. They are characteristically French; but, although that quality has spoiled some books for us, it is here a source of genuine charm. Here is an extract from one of his letters to his mother: "From time to time I send my good Angel to you, to remind you to pray for me, and I often have a visit from yours, especially of a morning, just about the time when you go to Communion. What a beautiful devotion this is to one's Guardian Angel! How it helps to smooth one's pathway through life! Everything that contributes to our spiritual joy comes from our good Angel: how sweet to think of this kind friend and brother whom God has placed at our side to protect us! I love to invite him to be present whenever I go to Communion, and then I pray Jesus and Mary to rejoice him with their loving notice: I think how happy they must make him, and I fancy I hear the gentle flutter of his wings. Then in return he suggests all manner of good thoughts to my mind. . . . Now the month of October has begun, let us make good use of our Angels as messengers."

The writer of this letter went through the hardships and dangers of a campaign in a losing cause at a time when most boys are still at school or college. His Angel surely was blessed in having such a charge.

We catch another glimpse into the ways of Catholics with their Angels in a poem of Lionel Johnson's. A dear friend of the poet was departing from England for Africa and the prayer sent after him naturally formed itself into verse:

"Safely across the ocean track,
O Angel of my friend!
Bear him, and swiftly bear him back:
My loss, his exile, end.
With white wings, mighty and unseen,
Be guardian of him still, as thou hast been.

"Make kind to him the Afric sun,
The Afric stars and moon;
Then, when our Mayflower has begun
To prophesy of June,
Give us himself, lest summer be
Sorrow for lack of him: ah, promise me!

"Thee, O his Angel! mine implores
In tenderness to me:
Far flashing toward those southern shores,
Mine Angel pleads with thee,
Saying: *My charge is friend to thine:*
Guard thou him well, or I have fears for mine."

Our great poets with their clear vision have been attracted by the Catholic teaching about the Angels and have written fair things about them. But the clairvoyance of their art has missed the warm hues of faith and their lines are lovely but unpractical. That is the peculiar virtue of the supernatural life as it exists in the Church: it unifies beautiful ideals with useful realities: it combines high thought with conduct: it floods the mind with light to see and nerves the will with strength to do. The union of Divine Beauty with the common reality of the hour is grace, of which the Angels are God's ministers.

JAMES J. DALY, S.J.

The Latin-American Falsehood

While the ever-recurring centennials, of which the year 1910 seems to have more than its share, are very effective in evoking an effervescent and ebullient enthusiasm for patriotic or political purposes, they are admirably adapted also for fastening on the mind of the people the special prejudices which may be serviceable to the party which happens just then to be in power. Thus while Argentina is exulting in its centenary of independence as a nation, the great political agencies of the day do not let the occasion of those festivities go by without an attempt to alienate the people, as far as possible, from the old religious ideals with which it has been hitherto inspired. It was surely not for health or to amuse himself that Clemenceau, for instance, betook himself to that distant part of the world to deliver a series of conferences; and it would be too much to suppose that he failed to hold up to the admiration of the Republic of the Western World the greatness of the nation over whose fortunes for weal or woe he so lately presided. He is to be followed by a number of other distinguished lecturers, who no doubt will continue the work which he has inaugurated.

One expects such propagandas from political manipulators and members of the great secret organization, which is reaching out to control the nations of the world at the present time. But it will shock Catholics to read in an erstwhile reputable publication, such as the *Revue des Deux Mondes*, an assertion which is nothing but an echo of the political war cry which men like Briand

and Canalejas are doing their best to make use of to destroy the Church. Would the *Revue* have dared to assume that tone when Brunetière was reflecting so much of his own glory on its pages? We think not.

Speaking of "The One Hundred Years of Independence" the writer informs his readers that prior to Argentina's emancipation from Spain, "the clergy controlled all books and all public instruction; and although there may have been here and there some kindly priests, and men equipped for scientific research, yet it must be confessed they did nothing whatever in the cause of education."

It is incomprehensible that such a misstatement of facts should have been permitted to display itself in this once great Review. Its credit will surely suffer when the edition of July 15, 1910, shall have found its way to the countries of Latin America, from Mexico to Buenos Aires. For if there is any reproach to make against the clergy of that part and that period of the world it is not that they prevented or neglected the education of the people, but that they were too prodigal of imparting it. They assumed the whole burden of education and did it with a magnificence altogether out of proportion with the numerical importance and social condition of their scholars. Just as the Church in Europe had covered every country with a profusion of institutions of learning, in which, be it noted, all instruction was gratuitous and not, as after the French Revolution, making classical training the special privilege of the bourgeoisie, so all through Latin-America, Spanish and Portuguese alike, the Religious Orders built numberless colleges, universities and common schools. The Jesuits alone, at the time of the destruction of the Society, in that part of the world, namely, in 1767, had in the Spanish colonies 78 colleges, of which 15 were in Peru; 10 in Chile; 9 in New Grenada; 23 in Mexico; 10 in Paraguay, and 11 in Ecuador. The old catalogues are there to prove it. Besides this there were 18 ecclesiastical seminaries, some of them annexed to the colleges and some independent. In Brazil, which was under the dominion of Portugal, they had 9 colleges and 1 seminary; that is to say a grand total in the Spanish and Portuguese colonies of 87 colleges and 19 seminaries. "The Jesuits," says du Désert, in his *'Enseignement public en Espagne; au 18 siècle'*—and he cannot be suspected of partiality to the Order—"had literally covered South America with their establishments."

But they were not the only ones engaged in this work of education. The Dominicans and Franciscans were establishing their houses everywhere, and with such success that as the result of their joint labors, Latin-America could boast of 19 university cities. Lima alone, the capital of Peru, had its University of St. Mark, with its faculties of theology, law and medicine, besides its two Jesuit colleges, its diocesan seminary, and six other colleges directed by different Religious Orders.

All these establishments, with very rare exceptions,

were the work of the clergy, and the clergy only. The Government and the lay element kept themselves altogether aloof from the work of education. "The Universities of Mexico and Lima," if we may again quote du Désert, "were of royal creation, and dated back to 1551, but after that the king lost all interest in the matter and left a free hand to the monastic orders." The unpleasant writer in the *Deux Mondes* admits that "Charles III shut up 87 Jesuit colleges," but adds, "I do not find that anyone reopened them."

The oldest university of Argentina is that of Cordoba de Tucuman. It is still flourishing, but is modernized, and has an exclusively lay staff. However, it has not forgotten its origin. A short time ago it erected the statue of its founder Fray Fernando de Trejo y Sanabria, who was a friar and a bishop; and at its inauguration the Minister of State, Gonzáles did not hesitate to recognize that his country was indebted to the secular and regular clergy for the intellectual culture which saved the nation from lapsing into barbarism.

As a matter of fact, the chronicles of the colonial epoch show that the creation of the college always synchronized with the foundation of the city. As soon as the *Conquistadores* grouped a few miserable houses together, the Jesuits began their college classes. At Bahia, at Rio de Janeiro, the Governor drew the plan of the future city, and at the same time marked the spot where the college was to be built. At Sao Paulo it was the college that gave birth to the city, and it came about that very soon there was no agglomeration of houses of any account without a college in the midst of them. The figures already given attest it.

If it is objected that there were too many colleges and universities for a creole population of 10,000 souls, we give our cordial assent, but in the name of common decency let there be an end to the accusation that "the clergy never did anything for education."

What kind of instruction did the Jesuits give in these colleges and universities? According to the unfriendly authority already cited it was very rudimentary: "Learn to read and write and say your prayers, a Father would tell his creole pupils, and you have all that an American ought to know." Who this mythical "Father" was is not stated. Of course such was not the case, for according to the unfriendly du Désert the instruction given to those American creoles was something more than reading, writing and reciting prayers. In the account he furnishes of public education in Spain in the eighteenth century, he expresses himself as follows:

"The Jesuits were certainly at the head of education, both for the excellent equipment of their houses and the ability of their professors, and even for the variety of their programs. While a good many other schools taught Latin without knowing much about Spanish and confined themselves to the mechanical teaching of grammar, the Jesuits on the contrary introduced into their

schools of nobles the study of mathematics, physics and even navigation and gunnery. They also taught dancing and fencing and did not balk at what was called the *ars cisoria*, or carving at table. In brief, every talent was brought into requisition to make accomplished gentlemen of the scholars." He concludes this sketch by telling us that "in the American colleges, the program was identical with those of Spain." Indeed, a glance at the list of professors in those institutions would be sufficient to assure us that such was the case.

What about primary instruction? Was it neglected by the colonial clergy? No; for it must be borne in mind that although the name "college" is suggestive only of classical teaching, it had in America a wider signification.

Usually it was the only school of the city. In it the elements were taught, and the children who were admitted there learned to read and write. The devoted pioneers of those institutions had to begin at the beginning. Thus at the college of Bahia, there were in 1566, a year after it was founded, four classes; one for reading and writing, two for Latin, and one for Moral Theology. As time went on, and both needs and resources increased, fully equipped colleges were established, even those known as *collegia maxima*, where the course was that of the very highest studies. There were at the same time in those countries strictly primary schools, and in Guatemala, in 1660, Father de Béthencourt founded a religious congregation, which devoted itself to elementary teaching exclusively, and in 1687, he had already founded 27 schools in Peru and New Spain. After the suppression of the Jesuits, a number of their establishments were handed over to other Orders, with the obligation of keeping up the primary schools which had formerly been annexed to the colleges. Nor were the Indians forgotten, for it is well known that in every "Reduction" there was always a school at the side of the church. Besides the native languages, grammars and dictionaries, which had been composed by the missionaries, music and manual training were taught, and it may be noted in this connection that this course of manual training, which is supposed to be a discovery of the last half-century, was in honor in New Spain more than two hundred years ago. That the Indians were taught their own language is also worthy of consideration in these days, when the revival of the ancient tongues is exciting so much enthusiasm.

When the Spanish and Portuguese colonies became independent republics, they developed their own historians, and all of them, even those of the anti-clerical stripe, put themselves squarely in opposition to this worn-out falsehood about education in Latin-America. It is sufficient to refer to the monumental work known as "O Livro do centenário," a collaboration by the most distinguished publicists of Brazil, in 1900, which was edited by José Verissimo, and printed on the occasion of the fourth centenary of the discovery of Brazil. The "History of Argentina," by Vincente Lopez, which is used as a

text book in the public schools, might also be cited. Both of these works proclaim very loyally and honestly, that the clergy, namely, the religious orders and especially the Jesuits, have deserved well of the different countries of Latin-America for having from the very outset and during two hundred years devoted themselves to the cause of education.

All this, however, will not prevent the falsehood from coming up again to-day or to-morrow; nor will people remember that much of this vast system of primary, collegiate and university education in Latin-America, antedated by many years, the time when the Anglo-Saxon Cavaliers sailed into the James, or the Puritans set foot on Plymouth Rock. J. B., S.J.

Spain's Leper Colony

It is generally admitted that leprosy made its first appearance in Spain and other countries of western Europe shortly after the return of the troops of Pompey the Great from their military operations in Syria and Egypt, namely, about the year 60 B. C. The conditions for the spread of the dreadful disease seem to have been such that it established itself and caused frightful ravages among the people, although explicit details are wanting in the writings that have come down to us from those troubled times. It must have lingered in the land even after its first display of virulence had passed, for the primitive habits of the people and their ignorance of hygienic precautions against possible contagion could not have stood them in great stead where there was question of its insidious attack.

History tells us that Alfonso III, King of Leon, had a son, Fruela by name, who died in 923, a victim of a hideous disease which the chroniclers call leprosy, this being the only known case connected with the Spanish royal house. It was not until a hundred and fifty years after his death, however, that the first lazaretto for lepers was established in Spain by the renowned warrior, El Cid Campeador, around whose memory legend has woven so many romantic tales. Founded in 1067, the hospital of the Cid was one of nineteen hundred similar institutions in Western Europe which responded to the crying need of the times.

There was a very celebrated lazaretto in Seville, which owed its foundation to St. Ferdinand, known in profane history as Ferdinand III, King of Castile and Leon, who, shortly after his triumphant entry in 1248, into that proud stronghold of the Moor, ordered that shelter should be provided in the suburb of Macarena for the lepers of the city. His son and successor, Alfonso the Wise, transferred the hospital to another part of the city and endowed it with many valuable properties and privileges.

Wishing to make more suitable provision for the lepers of their kingdom, Ferdinand and Isabella issued a decree in 1477, which established a special board of "superintendents of lepers," whose chief duty must have

been to watch over the isolation of the victims of the malady, for the medical skill of the day was powerless to do more than alleviate the misery of the patients, if it could do as much. The sanitary regulations which the board introduced and strictly enforced well-nigh stamped out the disease in Spain.

The lazaretto in Seville received from the royal pair even more ample privileges, among them being the right to one-fifth of the real and personal property of every leper dying in the kingdom. If the deceased left neither children nor grandchildren, the hospital was entitled to his whole estate. The one obligation on the part of the patients was "to pray for those who had founded and helped the hospital," where they were supplied with all things necessary for their bodily and spiritual well-being.

As time rolled by, the great hospital met with reverses. For nearly three centuries after the decree of Ferdinand and Isabella it continued in the enjoyment of its princely prerogatives, but then set in the period of decay. One by one, its exemptions and privileges were disregarded or cancelled, until in 1854, when by the withdrawal of the royal patronage, its ruin became complete, even the buildings having fallen into dilapidation and decay. Though the inmates at the time were only twenty-nine in number, the income of the institution was not sufficient to furnish them with proper food and attendance. This state of neglect and destitution continued until 1864, when extensive repairs were made and the Sisters of Charity of St. Vincent de Paul were placed in charge of the renewed and restored institution. But, after all, the place was only a hospital with its courtyard and small grounds. The patients who were able to do some little work had no place in which to busy themselves or while away the time, which must often have hung heavy on their hands.

It is now about sixty years since the marked increase of leprosy in the maritime provinces, especially in the South, called the attention of the medical profession to the danger of a renewal of the widespread evil of earlier times. Valencia was the first to realize the danger, when the vital statistics of 1843 showed that during the preceding forty years the number of deaths from that disease had reached forty, and that twenty-six other cases were known. The number of lepers that were hidden away in remote villages might be much greater. Yet no sweeping changes were attempted in the sanitary regulations of the province or the kingdom, for the cabinets changed so frequently and questions of finance, commerce and agriculture clamored so loudly for ministerial attention that the lepers of Valencia and Alicante were disregarded if not forgotten. Outside of some general regulations issued in 1878, the government did nothing to hinder the spread of the disease. These regulations were less efficacious than those of Ferdinand and Isabella, back in 1477.

But private zeal and charity were to come to the rescue of the victims of government indifference and

neglect. It was near Christmas, 1901, that a priest and a lawyer, who were spending a few days in the little town of Tormos, chanced to learn of the existence in the neighborhood of a poor leper, whose only attendant was an old man almost as helpless as the patient himself. The townspeople stood in such fear of the sick man that they would not go near his door, and the attendant never crossed the sill. Far into the night the priest and the lawyer discussed the question of caring suitably for those who were thus excluded from the society of the living, and yet could not be reckoned with the dead. Then was born the project of a leper colony, where all that religion and science could do for the alleviation of bodily and spiritual maladies might be put into practice under the most favorable conditions.

A preliminary organization was formed at Gandía, where an enthusiastic meeting, held in the ancestral home of the Marchioness de la Roca, in April, 1902, resulted in the election of Don Juan Vallier, son of the Marquis de González, to the office of President of the "National Leper Colony of St. Francis Borgia." Organized and incorporated as a charitable society, it met with the enthusiastic approbation of Cardinal Herrero, Archbishop of Valencia, and of the Spanish hierarchy in general. Then began the work of soliciting funds and selecting a site for the first attempt at an agricultural colony for isolating, housing and suitably employing the distressed objects of the society's care. An ideal place was found in the valley of Fontilles, where a tract of about one hundred and sixty acres was bought for the first colony. Protected on the North and West by mountains and hills and sloping towards the East and the South, it is the home of the grape, the olive and the orange. The soil is fertile and a copious spring supplies an abundance of water for the use of the colonists. Three buildings have already been put up and others will be erected as fast as circumstances permit; but as there are upwards of 2,000 known lepers in the kingdom, only a beginning has thus far been made towards providing for their proper care. Not only will the patients have sanitary surroundings, wholesome food, and the devoted care of the Sisters of Charity, but the Medical Institute of Valencia, under the presidency of Dr. Vicente Carsí, will undertake a careful study of their condition in hopes of discovering a specific for their ailment, or at least of lessening their sufferings.

Thus far, the Spanish government has granted no subsidy to the colony, but the provincial and municipal authorities have set aside small annual grants towards its maintenance and development. It is plain, therefore, that if many poor lepers are to profit by the Colony of St. Francis Borgia, the charity of the faithful must come to the help of the institution. For the sake of arousing interest in their afflicted brethren and of inviting contributions of the faithful to so worthy an undertaking, committees have been formed in the principal cities, including Madrid and Barcelona. In the meanwhile, the good work is progressing under the immediate

direction of the Rev. Carlos Ferris, S.J., who, with the authorization of his superiors, has established himself at the colony as chaplain and spiritual adviser.

D. P. S.

Lay Schools

In the United States, the separation of instruction in reading, writing, and kindred branches from religious training in common schools was effectively promoted, though not begun, by Horace Mann. Whatever may have been his views and motives they were, we trust, less radical, less revolutionary, and less fanatical than those of M. Dejuaine Crobet, a leading light among French Freemasons at the present day.

Horace Mann's utopian theory of a satisfactory educational system which should have no means to impress upon the young in their formative period the great principles of right and wrong in theory and practice with the reasons for admitting them as principles, has produced its proper fruit in the multiplication of crime out of all proportion to our truly phenomenal increase of population. And this is true of crime which has been followed by detection, conviction, and punishment. He is purblind who cannot read the signs of the times and see in the near future a crisis for our country more terrible than any that could arise from the frightful clash of embattled armies; for a nation may rise even from the bloodguiltiness of unrighteous war, but from the moral degradation of the people in general there can with difficulty be any resurrection unto newness of national life.

The difference is not far to seek: war may result from the ill-advised action of a single individual in high station, while the men who do his bidding possibly go forth and suffer and die for a lofty motive; but when the dry-rot of moral decay settles upon a people, there is left no solid foundation upon which to rear once more the edifice of civic righteousness. He who is unfaithful to God, the great Arbiter of right and wrong, will view as trifles such matters as patriotism, respect for the law, and regard for his neighbor's right to goods, good name or life. As well might one try to rise skywards by tugging at his bootstraps as to reach the heights of civic probity without the aid of those solidly established principles of his moral being: "Thou shalt" and "Thou shalt not."

When the sea is still and no shoals are near, the veriest tyro may successfully steer the craft, but only the skilful mariner ventures to take the wheel when the tempest howls and the roar of the breakers is loud in his ear. So in the affairs of life. When all is tranquil and no blind passion is aroused, a few vague generalities in the way of a moral code and a few more or less pious common places may serve a purpose, for man then drifts with the tide or lazily floats in a calm; but let those unreasoning forces shake off their lethargy and clamor for their prey, and there is at once an end to all see-sawing between right and wrong. At that moment, unless the mind be

strong with ethical principles that come, not from an adviser who is a mere unit in the ranks of frail and fallible humanity, but from a Lawgiver who can claim assent and obedience, all the twaddle about being "good and noble and manly" is engulfed in the maelstrom of wild, unbridled brute force. Deprived of proper pilot and compass, the will dashes on the reef of all moral pollution, and man more cunning because of his reason, surpasses the beast in the riot of passion.

What does M. Crobet avow as the aim and object of the so-called lay schools? Since Señor Canalejas looks forward to the introduction of the French system into Spain, it may help us easy-going Americans to understand the true trend of the measure by pondering on some of the clever Frenchman's assertions. "The end of the lay school," he says, with a bluntness which sees victory ahead, "is not to teach reading, writing, and ciphering; it is a battering-ram against Catholicism. When a boy of thirteen leaves the lay school, it has failed in its mission if he is still a believer, for its work is to make free-thinkers [infidels]. The lay school will not have produced its proper fruit in due measure until the pupil shall have completely given up the Catholic Faith. We must bear in mind that the sons of Catholic families, whom we must force into our schools by closing private religious schools, will have learned nothing until we see them in open war against the clergy."

This precious confession reaches us through the valued columns of *El Pueblo*, of Buenos Aires. Need we wonder, then, that our fellow Catholics are in commotion over what is now doing in France and what is now threatening in Spain? There is something strikingly inhuman and fiendish in thus setting out with all deliberateness of purpose to uproot entirely in the child's heart those religious and moral principles upon which his future conduct as a man and a citizen is to be founded if the body politic is to receive from him his due quota to the general welfare. Yet, leaving mere sentiment aside, is there an appreciable difference in results between two systems, one of which studiously eschews all religious teaching and the other as studiously essays to discredit all religious teaching? In either case, the youthful mind is left with neither beacon nor pilot where both are sorely needed.

Colonel Vincent M. Masten, who has spent a lifetime in reformatory work, recently made a strong plea, as our readers will have noticed, for a national conscience, or appreciation of right and wrong; for disciplinary measures which control at most the mere outward act cannot reach the mainspring of every human act, namely, the will. But he will be as one crying in the desert until it shall dawn upon our law-makers that religious instruction not only furnishes the soundest motives for moral reformation but also the only safe principles for guiding the young through the mazes of youthful inexperience and unwarranted self-sufficiency to highways of honorable and conscientious manhood.

H. J. SWIFT, S.J.

A Frenchman's Glance at German Education

As in every civilized country, there are in Germany three kinds of teaching: higher education, which is given in the academies, high schools and universities; secondary education, which is the work of the Gymnasien, Real-gymnasien, Realschulen and the Oberrealschulen. Finally there are the primaries. The Gymnasien and the Real-gymnasien are State schools.

In the first, the subject matters are, Latin, Greek, history, geography, German, French, mathematics, religion, natural sciences, drawing, gymnastics and singing. English is optional. In the Real-gymnasien, Greek is eliminated in order to permit a more thorough study of the languages and sciences. In the Realschulen, and in the Oberrealschulen, which belong to the city, as do the municipal colleges, the subjects are, Latin, sometimes Greek, but rarely; two modern languages, the sciences and mathematics, and the rest as in the Gymnasien.

In the establishment of which I shall speak in a moment, the studies end with a baccalaureat, which is called the Abiturient. Primary education is given in the Bürgerschulen or Primary Schools, and the Volksschulen, which are called schools for the people. The first correspond to our primary and higher primary schools. They are reserved for the children of small tradesmen who have neither the need nor the means of pursuing their studies further. The second are frequented only by the children of working people, and are free.

Primary education is obligatory for boys and girls from six to fourteen years inclusively. Nevertheless, many parents send their children before the age of six, either to the crèches, which are private benevolent establishments and are gratuitous, or to the kindergartens, which are paying establishments and also private. Primary education is generally in the hands of men, but in some places women control it. The men are formed in the normal schools for teachers. These teachers most commonly belong to families in easy circumstances; for education in Germany costs a good deal, and burses are unknown.

In the normal schools, the students are externs, and live in the city in private houses; but they are severely punished when they disobey the rules which regulate their conduct outside of the schools. They are forbidden to go to the cafés, or to be on the streets after nine o'clock at night. The students do not wear uniforms, but merely have their caps ornamented with ribbons of different colors, according to their classes. The studies last for three years, but in order to be admitted to such a school, the candidate must have frequented another preparatory school for three entire years.

I had the opportunity to make the acquaintance of a good many teachers, young and old. They are generally very charming people, no doubt a little proud of their

important occupation, but that is quite natural. For the most part they are very well instructed. They know thoroughly the different programs assigned to them, the various methods of teaching, and have a fair knowledge of agriculture, which they have to teach in cities. Very many speak correctly both French and English. All of them have at least an elementary knowledge of these two languages. I asked myself if there are ten teachers in France who were as well equipped.

Our teachers are more concerned with politics than with teaching. In Germany there is none of that. The teacher, conscious of the dignity of his work, is concerned solely with his school, and leaves politics for the few hours of leisure that are at his disposal. When he is assigned to a post, he has to continue to work. He has to pass two examinations, on which his advancement and his proportionate increase of salary depends. His examinations call for continual study, and while keeping him, so to say, breathless, they encourage him to acquire a more profound respect for his profession.

What struck me most in German teachers was their patriotism. You never meet among them, any followers of d'Hervé, or even socialists. For the most part they are very patriotic. As regards military life, they are obliged to only one year's service, (formerly it was six months). Most of them endeavor to become officers of the Reserves, and in Germany that costs a good deal, both in money and in work. Whereas the simple reservist has to serve twenty-eight days, the man who is striving to be an officer is assigned fifty-six days, part of which is spent in camp.

This ardent patriotism is not superficial. It is down deep in their hearts, and in the schools they communicate it to their pupils. They teach them songs where the words, God, Kaiser and Fatherland recur at each moment, and in which the patriotic sentiments seemed to me were somewhat excessive.

In the primary schools for the people, the subjects taught are, German, reading, writing, spelling, religion, arithmetic, history, geography, natural history, drawing, singing and gymnastics.

Nearly all the schools are undenominational, except in the villages or small towns.

The greater part of the time, both in the city and country, the children are accustomed to talk a local patois, and hence the school teacher has a good deal of trouble to put into their young heads the proper notions of correct German. But when these children leave school they all know how to read, write and cipher. The children of to-day, who are to be the men of to-morrow, read the daily paper, both in the city and country. I asked myself how many of our country people, at least in some of our Provinces, can do as much? It must be remembered that there is a greater difference between high and low German, than between French and Norman, Burgundian, Vendean, or Picard.

The results achieved are attributable to the fact that

education is obligatory in Germany, and that is not an empty word as it is in France. If a child misses a single class the parents are obliged to give a valid excuse. The necessity of helping in field work, or anything else of that kind, is not an excuse. The absence of a child from school brings upon the parents a fine for the first offence, and jail if it is too frequently repeated.

In many great cities, as for example Berlin and Hamburg, and in a greater part of the country places, school is in session only in the morning from seven or eight o'clock to mid-day or one in the afternoon, and that, every day in the week, Sunday excepted.

Religious instruction is given several times a week. In Protestant schools it is the work of the ordinary teacher, and in the Catholic Schools, the priest undertakes the work. Several times a month there is great excitement among the teachers when there is an inspection of the schools by the pastors. Some of the laymen reproach the clergymen with incompetency as teachers, and ask moreover to be excused from giving religious instruction, for not a few of them are skeptical in that matter, not to say hostile.

In the cities, when they have finished their schooling, the children are obliged to follow the night school. It is impossible to evade that obligation. If a boy is delinquent he is punished, as are his parents. The penalty varies, but sometimes may mean going to jail. If a boy is an apprentice, his employer is responsible if he misses night school. Perhaps he may not be responsible, but that does not matter to the police. The classes last from eight to ten at night, twice a week, and the apprentice learns what is necessary more or less for his work; namely, drawing, bookkeeping, stenography, hygiene, etc.

Primary teachers may besides become teachers in the higher primary schools, and even of secondary education, if they undergo examinations, and it is very common for them to do so. These examinations lead sometimes to the position of principal.

Thus, as we see, the German teachers have a fully developed program, and they work for a very small salary. They begin at 1300 marks, and reach the maximum of 3600 marks. It is true that some live in the country, while others in the cities have their lodging paid.

In Prussia, at the present time, the payment of teachers is being considered by the Government with a view to increasing the salaries.

Q. V.

Stormy scenes characterized the recent congress of Socialists held in Magdeburg. Among the resolutions adopted before adjournment these were especially urged: An arraignment of the tariff on meat importation, because of the distress resulting from it; a sharp criticism of Russia's policy in Finland; a protest against the hospitable reception of the Czar in the Hessian palace of Friedberg; a condemnation of the unsatisfactory electoral

reform bill proposed by the Prussian Government; a scathing attack on the generally reactionary spirit of recent German policies.

Describing the ceremonies of the centennial of Argentina's independence, and the meeting of the fourth Pan-American conference, the Baltimore *Sun* correspondent furnishes interesting data concerning that country and its inhabitants. The Argentine Republic has an area of more than 1,800,000 square miles, and stretches 33 degrees northward and southward over the map—in other words, from the tropics to the Antarctic zone. Thanks to its rich soil and varied climate, the country could support, it is estimated, a population of 100,000,000. At present it has only 6,000,000. Already it produces some 4,000,000 tons of wheat a year and has some 30,000,000 cattle, 8,000,000 horses and 67,000,000 sheep grazing over its wide pastures. The 15,000 miles of railroad which serve its commerce are being continually increased, and foreign capital is invested there in enormous sums—the English investments alone being said to amount to £200,000,000. The United States exports to Argentina nearly \$40,000,000 a year, of which the principal items are agricultural implements, oil and wood; occupying the third place in Argentine imports, since Germany passed us in 1903. Buenos Aires, the metropolis, has 1,200,000 inhabitants; the first seaport of the South Atlantic and the wealthy capital of the second largest and perhaps the most progressive state of South America.

IN MISSION FIELDS

A CELEBRATION IN TONGKING.

Father Cothonay, O.P., writes in *Le Missioni Cattoliche* of a noteworthy religious celebration which took place last year in the Dominican mission of Tongking, Indo-China, under circumstances of peculiar and absorbing interest. It was the public homage rendered to eight former missionaries after their solemn beatification at Rome. Four of these champions of the Faith underwent martyrdom in the thirteenth century, but their companions may be said to be of our own day, for they were put to death in 1861.

At all the principal stations triduum were preached in honor of the eight heroes of the Church, with a truly extraordinary manifestation of enthusiasm on the part of the native Christians. At Ninh-Cuong, confessions were heard day and night during the exercises, fourteen thousand of the faithful receiving the Sacraments. They had come from all parts, some from very considerable distances, to honor and invoke the newly beatified. There were not wanting some who had personally known the martyrs and others who had themselves suffered chains and stripes in the bitter persecution of 1861, when the way to Heaven was opened to thousands by the cruelty of the bloody-minded Emperor, Tu-Duc.

A few years ago, the missionaries bought a site at Haiduong, the seat of government of the eastern province of Tongking, where the martyrdom took place, and erected a small but beautiful memorial chapel on the spot which the older neophytes pointed out as the place where the cruel emperor's edict had been carried out.

It was on the feast of All Saints, 1861, at about ten o'clock in the forenoon, that an imposing procession left the prison of Haiduong and moved towards the place of public execution, distant over half a mile. Several thousand soldiers escorted the "criminals," who were carried in bamboo cages; they were Bishop Hermosilla, Bishop Berrio-Ochoa, and Father Almato, and their crime was that they had come from faraway Europe to preach the Gospel in Tongking. A number of mandarins, mounted on richly caparisoned elephants, formed a part of the procession. Before them marched heralds bearing placards, which announced why the three Europeans were to be put to death. A great throng of natives, both believers and pagans, followed closely in the rear and clustered round the spot where three soldiers stood ready to execute the sentence. When the place was reached, a mandarin gave the signal and the heads of the three valiant apostles fell to the ground. Many Catholics and even pagans plucked the blood-stained herbage and carried it away as a precious relic. A few days later, Joseph Khang, a native catechist, met death in the same way and for the same cause. The sacred bodies of the four martyrs were rescued by the faithful at heavy cost and with great risk, and were reverently deposited in a place secure from profanation.

The annual commemoration of the newly beatified was fixed for November 6, in the dioceses in which they had been born and for the Order of Preachers. Haiduong, the scene of their glorious triumph, was also the scene of the most solemn celebration of their beatification. On the vigil of the feast, a procession was formed which traversed the same route that the martyrs had followed when led from prison to the place of their victory. Over the arched entrance of the handsome little chapel, which had been erected, was the invocation: Holy Martyrs, Pray for Us. Again mandarins formed a part of the procession, not now to decry the missionaries, but to honor those whom their predecessors had put to what was supposed to be a shameful death. When Bishop Arellano reached the chapel, the Te Deum was sung, after which a native priest addressed the multitude on the changed state of affairs since the martyrdom of the missionaries.

On the feast day itself the bishop celebrated a solemn pontifical Mass at the shrine, round which the faithful gathered in such numbers that the sermon was delivered from the steps of the chapel. The veneration of the relics of the martyrs brought to a fitting close a day which will long remain green in the memories of the missionaries and the faithful of Tongking.

CORRESPONDENCE

Tadousac's Ancient Chapel

TADOUSAC, SEPTEMBER 5.

Cartier, before he raised his cross on the St. Charles, had previously erected the sign of Redemption here. A modern cross in the present cemetery marks the spot, and at its foot may be easily traced the ground plan of the little chapel, twelve by sixteen or eighteen feet, in which Mass was said for many years before the site of the present chapel was chosen in 1644.

To Tadousac next after Cartier came the great Champlain, who has written for us its early history. The natural advantages of the place for a permanent settlement appealed to him. The harbor was large, the bay a hundred fathoms deep, and the lowlands extensive and well protected by the surrounding hills. His pilot, however, an experienced seaman, who had four times visited the St. Lawrence before embarking on the present voyage, pointed out the danger to shipping from the low point to the southeast, which is barely covered when the tide is full, and crescent shaped extends far out into the St. Lawrence. Perhaps the proximity to the sea and the risk of an easy attack from an enemy's descent on the coast were duly weighed. Champlain found a better place higher up the river when he founded the city of Quebec.

Of course, on landing, I paid my respects to Father Talbot, the parish priest of this old settlement. Ushered into his study, I was about to introduce myself, when I saw the latest issue of AMERICA open on his desk. The introduction was easy and the reception cordial after that. Indeed, it was gratifying that far away in this isolated spot, one of the outposts of civilization, I should find our weekly Review read and highly appreciated. From Father Talbot I learned many details of the place and of times gone by. While Tadousac is associated with some of the most important events of the French era, the chief interest for me lay in the *chapelle ancienne*, still in a good state of preservation, and the relics it contains of the early missionaries.

The chapel measures about 18 by 30 ft., and was built in 1741. It is the oldest frame-church in North America. There was a wooden structure in Mexico antedating it, but the recent destruction of the Mexican chapel leaves the distinction of greater antiquity to the chapel at Tadousac. Even this had its predecessor, but it has disappeared and the present was erected on its foundations.

The altar is large and exquisitely designed; the lower portion is a sarcophagus of graceful lines, while above is a paneled top-piece in three sections, with a central recess for the crucifix, the whole surmounted by a dome. The Tabernacle door is decorated with an embossed chalice, and the entire altar heavily overlaid with gold, which to-day is resplendent after an exposure of more than a century and a half. The Stations of the Cross, plain little prints, with mottoes in Spanish and French, were once imbedded in moss which lined the walls of the chapel; the small cruets of solid silver are there, and the bell, which has served the mission for 264 years, is still hanging in the cupola.

In a corner stands the old confessional, a simple priedieu with upper attachment not made as nowadays of lattice-work, but of wood carved in rings, large and small, to serve as a screen between priest and penitent. The carving was done with the missionary's pocket-

knife, and the Indians discovering a meaning in the larger and smaller rings, used to whisper their grievous transgressions through the larger, and their venial ones through the smaller. The whole story is quaint and piquant. How easy for the visitor at Tadousac to picture the black gown here again among his flock, perhaps returning from some distant mission with his faithful Montagnais. The bell tolls and the Indians gather again from forest, field or wigwam to hear holy Mass.

The pews are modern. A glass case preserves some relics of Père De la Brosse, the last Jesuit missionary at Tadousac. He died April 11, 1782. An engraved copper plate, taken from his coffin, bears the record of two witnesses that Père De la Brosse was buried here. His grave is in the middle aisle near the chancel railing.

Romance and history blend curiously in what is recorded of this missionary. There is positive proof, it is said, now resting in the archives of Laval University, that De la Brosse gave the last Sacraments to Montcalm, as the general was carried dying from the Plains of Abraham. Trustworthy witnesses have left in writing, I was told, that the bell of the little chapel at Tadousac was rung by invisible hands for a full hour after the missionary's death. The legend now current is that all the bells near and far in the missions attended by the holy man joined in the threnody. This shows at least how widespread was the veneration in which he was held.

A handsome granite church, which would do credit to a large town, now does service for the few residents and the many visitors during the summer months. Some of the old paintings adorn the walls of the sanctuary. One of these, representing the Guardian Angel, is the work of the court painter of Louis XV, which a wealthy New Yorker has sought for his gallery with an offer of \$20,000. The present pastor of the village will not part with his treasures, preferring to keep these relics of the past in remembrance of the days when heroes lived and made the pages of missionary annals bright with the record of their labors and sufferings in quest of souls.

E. S.

Mexico's Centennial Celebration

MEXICO, SEPTEMBER 10, 1910.

A grand parade of allegorical floats on the first Sunday of September was the opening feature of Mexico's great centennial celebration. The first float represented Agriculture. It displayed a choice assortment of the vegetable products of the three zones through which Mexico extends. There were sheaves of wheat, bundles of sugar cane, rice, sisal hemp, and a bewildering variety of the fruits for which the tropics are famous. Four yoke of oxen in green trappings patiently tugged the float. Clustering around it were natives, Indians and mestizos, in their gay dress. A company of gorgeously attired horsemen on richly caparisoned steeds acted as escort.

On the second float, Industry was typified by a maiden enthroned, who toyed with a golden distaff; about her were four maidens representing the fine arts. Four golden eagles looked out upon the cardinal points, and the sun of progress cast its rays over all.

The mineral float carried a crowned maiden who rested at the foot of a cliff on which perched the Mexican eagle with outstretched pinions. A guard of miners followed her car.

The float of the "Smart Set" Cigar Company was the

most attractive of all. Decorated in the style of Louis XV, it was of surpassing richness and taste. Angels and cherubs sustained silken ribbons over and about eight ladies in the elaborate court costume of that period.

On the following day, President Diaz, surrounded by his cabinet, received the many foreign dignitaries who had come in an official capacity to take part in the celebration. Preceded by a detachment of the President's bodyguard, the ambassadors went in state to the national palace where the presentations took place in the hall of the ambassadors.

The disturbed condition of affairs in Nicaragua was to blame for a regrettable incident connected with Rubén Darío, the Nicaraguan poet whose fame is as widespread as the Spanish language. He had been appointed to represent his country at the Mexican festivities by the Madriz faction, and all literary Mexico was ready and anxious to do him honor; but political exigency made it inexpedient to receive him in an official capacity. When he reached Veracruz, he was greeted most warmly and was tendered a brilliant reception; but he met with no official recognition and did not proceed inland. F. MODESTO.

The Austrian Katholikentag

INNSBRUCK, SEPTEMBER 18, 1910.

Our people have long looked forward to the Catholic Congress in Austria. It has met and adjourned, and despite the forebodings of some weaklings and the open and covert efforts of our enemies, its sessions have been successful to a degree that permits us to place its honorable record close beside that achieved by our Catholic brethren in the recent German Congress in Augsburg. Of course, conditions here were not so favorable as those in Augsburg. Innsbruck is a small city—it numbers scarcely 50,000 inhabitants. The entire province of Tyrol is practically without manufactories and its valleys hid here and there in the mighty Alps are but thinly populated. Despite this the attendance was large. The meetings held in the City Hall found the spacious assembly room crowded to the doors. The Exposition Hall, an immense auditorium capable of accommodating more than 10,000 people, was used for the general public assemblies and 7,000 to 8,000 gathered regularly to listen to the best orators of the land secured for these great meetings. On Sunday, September 11, the date of the closing mass-meeting, the mountaineers thronged into the city and the audience participating in the grand closing exercises exhausted the capacity of even this magnificent assembly room.

Nothing had been lacking in the work of preparation for the congress, and one may safely say a strong word of praise, too, in reference to the carrying out of the plans agreed upon. Little defects appeared here and there but one may broadly set these down to a want of practical experience in the conduct of these meetings in Austria. We have not been as favored in this respect as have our brethren in the German Empire. Readers of AMERICA will recollect that the incidents of 1886 lead to a break in the relations up to that time existing among the German peoples and while the Germans have faithfully held their general congress almost every year since, the Austrians for one reason or another have not made so brave a record. Four times, since 1866, we have convened in Vienna, in 1877, 1889, 1905 and 1907; once in Linz, in 1892; once in Salzburg, in 1896, and this gathering in Innsbruck marks the seventh of our great national meetings. If comparison is to be instituted then with the

congresses held in Germany one will recognize the fairness of making allowance for the lack among us of that many-sided perfection which comes from practice and which has been built up in our neighbor's country through the splendid traditions of an organization growing stronger year after year. With us circumstances have made it almost imperative to begin our work afresh with every congress.

We show no lack, be it remembered, of enthusiasm for our faith in these assemblies, in loyal profession of our adhesion to its teachings, in love for the Church and for its Visible Head, the Supreme Pontiff, but the inexperience of untrained hands appears in the field of our practical work when one compares our achievements with those of German Catholics. Happily attention to detail and practical efficiency of scope are not hard to develop where fervent sympathy for the task in hand is assured, and we may hope for the best from the present excellent disposition of our people in regard to the battle before them. I shall say but a word regarding the incidents of the actual sessions. The language question, which had threatened to disturb the harmony of the meeting, was handled with a diplomatic skill satisfactory to every one. The delegates listened to brief greetings in four languages, Polish, Bohemian, Slovenian, and Italian, but each speaker was content thus to greet the assembly in his mother-tongue; the greeting over, he continued his address in German, since that tongue was naturally best understood by the majority of those present. Quite in line with this conciliatory spirit in every speaker's address there was noted an emphatic purpose to put aside national jealousies at least in matters touching the Church and the Church's policy. May we not trust that the effects of this disposition from a religious point of view, will bring our people speedily to recognize the utility of a like spirit in matters affecting the welfare of our common country!

The delegates sent a telegram, expressing loyal homage and greeting to the Emperor and to the heir apparent. The answer to the former, dictated, no doubt, by the Emperor's cabinet, was cold and formal; Archduke Francis Ferdinand's reply, on the contrary, was cordial and sincerely Catholic. Both messages were received with applause; the Austrian people understood full well the character of those near their venerated sovereign.

Cardinal Katschthaler, Archbishop of Salzburg, the Archbishop of Lemberg and five other bishops were in constant attendance to represent our hierarchy, the greatest and best among our people appeared at the sessions day after day, and from every part of the empire representative delegates were on hand to make common cause against the enemy. The Governor of the province of Tyrol as well as the Governors of Upper and Lower Austria, were happy to appear and to address the delegates in cordial greeting. Unfortunately the Municipal Council of Innsbruck is liberal and radical and no representative of the city appeared to welcome our congress in the city's name. It is too early yet to pass judgment on what was done by the congress. One thing is sure, a spirit was aroused that bids fair to make the meeting a yearly affair hereafter. The benefits flowing into our Catholic life from such gatherings are apparent to all in our present needs, and though local conditions and difficulties make the work of organizing a yearly congress in Austria far more arduous than that demanded in other lands, the disposition of the delegates to Innsbruck was overwhelmingly in favor of earnestly making the effort hereafter.

K. V.

Catholic Activity in Holland

AMSTERDAM, SEPTEMBER 15, 1910.

The annual Catholic Congress of the Diocese of Hertogenbosch took place a little over a week ago. The city was gaily decorated and our venerable bishop, who has won a distinguished name for his devoted work in the social betterment of his diocese, presided at the solemn services in the cathedral as well as at the sessions of the congress in the cathedral hall. The day's discussions were given over to the question of "Extravagance among the People," and in the various sectional assemblies the means suitable to combat this evil in the different classes of the land were considered. In the public meeting, during which the hall was so densely crowded as to make overflow gatherings necessary, Baron von Wijnbergen spoke of the need to resist the growth of extravagance from a social standpoint, and Pastor Mutsaerts discussed the same question on religious principles.

Doctor Lanschot, the lay president of the association, in a general review of the practical results of the congress in Hertogenbosch, had an excellent report to make. He showed that since 1900, the date of the first general assembly in the diocese, Young Men's Societies had sprung up in every part of its territory, and forty substantial buildings had been erected to serve the purposes of these societies; many associations with the mottoes for Honor and Virtue were flourishing; organizations of workmen and employers and farmers had increased in numbers and in influence; and a good beginning had been made in the organization of the comfortable middle class people. He affirmed, in an eloquent summing up of the work done, that "the Catholic Congress must be recognized to be the focus of Catholic activity in the diocese." The bishop, who quietly celebrated a few weeks ago the golden jubilee of his priesthood, was enthusiastically cheered, as he made his eloquent closing address.

The *Maasbode*, of Rotterdam, in reporting the proceedings of the day raises anew a question much discussed in former years: "When shall Holland have its General Catholic Congress?"

B. S.

Socialism's Valueless Policy

A Munich correspondent sends AMERICA an interesting note regarding German Socialism as viewed by a well-known English Socialist. The communication is based on a lengthy review of the recent Copenhagen Socialist Congress forwarded to the *London Daily Chronicle* by Ramsay MacDonald, a leader in the English Labor Party. Speaking of "the weak German revolutionary school," Mr. MacDonald says: "The followers of this school show most affectionate regard for the words capitalist, proletariat, bourgeoisie, class-feeling and similar phrases, but in practical work for the good of the cause they are of no use whatever. England, a land that makes little parade of high-sounding meaningless phrases, has had to protest once more against a policy which binds it to a wretched, valueless platform. England finds itself years ahead of the socialistic movement on the continent in the great practical questions of the day—Factory Inspection, Child Labor, and the Eight Hour Workday. It may appear strange, but I do not hesitate to claim that even in the political phase of the significance and development of the Insurance plan through state aid and the general relation of the government to industrial reforms England's Labor Party is far in the lead."

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, OCTOBER 8, 1910.

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The Week's Celebrations in New York

The celebrations held during the past week in St. Patrick's Cathedral must have been witnessed by some whose memories can go back to the day when the corner-stone of the Cathedral was laid by Archbishop Hughes. It is not unlikely that there were present a few who had seen every celebration of note that has taken place in the Cathedral since that first ceremony more than fifty years ago. Such a spectator at last week's crowning festivities carries with him a graded record in the pictures of his memory of the growth of the Catholic Church, not only in New York, but in the whole United States.

Where archbishops graced the early celebrations cardinals stood last week; the bishops of earlier years were outnumbered by archbishops and the priests by bishops. The scarcely veiled hostility of the public, which gave a militant note to Catholicity before the Civil War, has been replaced by respect, if not by reverence, and by a growing belief that the Catholic Church contains among her spiritual resources the remedies for the cure of current evils of a formidable and menacing character.

The history of St. Patrick's Cathedral, the record of its great celebrations carried out in an ascending scale of magnitude and dignity, is a history in little of the progress made by Catholicity for the last half century in the United States. The only parallel we have of such rapid advancement in numbers and strength is the growth of the Republic itself; and even this political analogy is unequal as an adequate illustration of the Church's growth among us. From a despised institution, associated in the minds of our fellow-citizens with ignorance, sinister aims and devious methods, the Church has, in the space of an ordinary life-time, become a recognized spiritual force and, in political life, a reliable and important element of stability and conservatism. She has

seen religious and social systems that were held in honor fail and collapse and yield place to new ones; but she herself kept on her way ever without faltering, more powerful with every passing year.

The brilliant events of the week, therefore, are occasions not merely for local Catholics but for all American members of the Church to say a prayer of humble thanksgiving that this land of ours has been designed by Divine Providence to afford consolation to the suffering Church in other lands, to receive and cherish the Truth at a time when older countries, that have profited by it in the past, are waxing impatient of its restraints and striving to annihilate it with the brutalities of force and political machination. We congratulate the archbishop and the Catholics of New York, with a grateful sense of the universal blessings of which the metropolitan festivities have been an index and a symbol.

The Spanish Congregations

It is quite well understood that so simple a thing as a misplaced comma may utterly distort the meaning of a proposition. But what fate may not befall the proposition when, in translating it into another tongue, words are twisted into new and unheard-of meanings?

The Concordat of 1851, with the additional Agreement of August 25, 1859, "is to be observed perpetually in Spain as a law of the State," as it is expressed over the signatures and seals of the plenipotentiaries who drew up the documents. The half-century which preceded the Concordat of 1851 gave ample proof that some arrangement was necessary, for the Church had been shamelessly plundered. The preamble, therefore, stated clearly enough the object of Pius IX and Isabella II, namely, they "have determined to celebrate a solemn Concordat, in which all ecclesiastical affairs may be arranged in a stable and canonical manner." It contains no mention of religious houses or establishments, whether of contemplatives or of others.

If we bear in mind that the Spanish Government was endeavoring to effect with Rome a settlement for the wholesale robberies, acts of vandalism, pillage, and murder of which Spanish ecclesiastics and religious had been the helpless victims, it will cause no surprise that Art. XXVIII of the Concordat provides that the Government shall establish seminaries in dioceses which may have none, and that Art. XXXI fixes a stipend to be paid by the State to bishops and priests having the cure of souls. But Art. XXXV gives the solution of any difficulty that the meticulous reader might possibly have, when it states: "At once and without delay there shall be returned to the religious communities. . . . the properties which belonged to them and which are now in the possession of the Government and have not been alienated." Such was the state of affairs. In violation of all right, royal executive officers had pounced upon property not belonging to the Government and had disposed

of it partly for the Government's benefit but more largely for their own. Tardy restitution was being made—tardy and partial, but the Pope, for the sake of religious peace and for the good of souls, waived the rights of the Church (Art. XLII), and gave, as it were, a quit-claim deed to those actually in the possession of ecclesiastical property.

Art. XXX is of great importance. "That there may also be religious houses of women, in which they may follow their vocation who have been called to the contemplative life, and to the active life of assisting the sick, teaching girls, and other works and occupations, as pious as they are useful for the people; the Institute of the Sisters of Charity, under the direction of the Clerics of St. Vincent de Paul, shall be preserved, the Government co-operating towards its expansion. Also there shall be preserved religious houses of women who add to contemplation the education and training of girls and other works of charity. *With regard to other Institutes of religious women*, the diocesans, taking into consideration all the circumstances of their charges, shall propose those religious houses of women in which they consider expedient the admission and profession of novices and also the exercises of instruction and charity which they deem suitable to them. No novice shall be professed until provision for her maintenance be made in due form."

It is perfectly plain from this article that nuns engaged in a great variety of religious work are kept in view. There is no limitation to hospital work or teaching, for the contemplatives come in for their share of attention. Without wishing to appear captious, we request our readers to note the phrase, "with regard to other Institutes of religious women," which we have rendered from the Spanish, "respecto á las demás órdenes," and the Latin, "quod ad reliqua Sanctimonialium instituta." In our opinion, an esteemed contemporary takes undue liberties with the text when he translates it, "as to these orders."

The same distinguished publicist, speaking editorially, gives us some astounding news about the "Esculapians," a religious order that cares for the sick. It surely ought to, or change its name. But, where in the Catholic Church does the order of Esculapians exist? Where are its hospitals? Manifestly, the learned editor was not thinking of the Piarists, the Fathers of the Pious Schools (called Escolapios in Spanish), for their work is, in the strictest sense, religious education of the young, especially of the poor. We all remember how their free schools in Barcelona were mobbed, pillaged, and burnt during the "sorrowful week."

West Point Sulks

If some of our modern West Point cadets had been at the battle of Balaklava they would have probably not joined in the charge of the Light Brigade. They would have stopped and discussed the situation, for they can scarcely claim to be of the same martial and heroic stuff

as the heroes who rode "into the jaws of death, into the mouth of hell," though someone had blundered. The Crimean soldiers cared naught for the blunder. "Theirs not to reason why, theirs but to do and die." As a matter of fact, the blunder brought their heroism into a brighter light, and their blind obedience saved the army. For it is not true, as Canrobert, or someone else, said at the time: "It is magnificent, but it is not war." It was magnificent; and it was war. Had they balked at the command they would have taken the heart out of every soldier of the allied army, and there might have been a refusal to fight all through the ranks, but "the wild charge they made," turned every man with a musket into a hero; and when the brigade rode back again, "though not the six hundred," not only the troopers, who had kept their seats in the midst of the carnage, but the dead whom they had left at the cannon's mouth, shouted defiance at the foe, whom they had filled with dismay by the magnificent exhibition of daring which that straightforward obedience evoked.

The attitude of silence, which the future officers of our army assumed as a protest against their superior, is no light matter. The Government spends millions on these young men and expects them to be an example of discipline to the rank and file, and an object-lesson of reverence for authority throughout the country. Obedience is their essential virtue, and what in a common man is but a choleric word, is in a soldier flat blasphemy. Members of Congress have chosen them out of hundreds of boys covetous of the honor of being at West Point; and when they were invested with the uniform of the United States and a career of great distinction thrown open to them, it was not supposed that they were a set of sentimental girls who would sulk when their feelings were hurt by the roughness or gruffness of a command, or because they were made to patrol their beats in the rain, or because their guns were made rusty, or the word of one of them was questioned, or the like.

A soldier recognizes that an order is an order, no matter how harshly it is conveyed, and that it is not only his duty, but his privilege, especially if he is an officer, to see that it is executed at any cost.

It is true that in the present instance there has been no overt act of rebellion, but the systematic disrespect meted out, day after day, to the officer in charge is insubordination. Indeed, one of the offenders admits it, and confesses it to be wrong, but to palliate the offense alleges that though it "is insubordination and wrong, it is nevertheless human"; an excuse unworthy of a soldier.

The seriousness of the situation thus created is not confined to the Military Academy. Such examples in high places are more than usually contagious, and it was reported next day that the pupils of a Bayonne High School had expressed their disapproval of an extra hour of work, by adopting the method of the West Pointers and "giving silence" to all the teachers. The *Herald*

puts the two instances side by side, on its front page, as if to tell us to "look upon this picture and upon this." The Bayonne authorities declared subsequently that such insurgency had not taken place; but it will always be a great temptation to the ordinary school boy to emulate the example of the high-minded and chivalrous West Pointers.

It is not only serious but ominous, and one is tempted to ask how long it will take for us to arrive at the condition which a weak Government permits in what is called "our Sister Republic," on the other side of the ocean, where an individual named d'Hervé is going up and down the land exhorting the soldiers to shoot their officers if ordered to the frontiers. If our embryo generals begin their military career by sedition, why may not the men whom they aspire to command in the future treat them in the same fashion? It is gratifying that some punishment has been meted out to the offenders.

A Hopeful Sign

Evidence of a constant growth of sentiment in favor of more insistent care of the moral element in our children's education is accumulating. Mrs. Ella Flagg Young, the efficient City Superintendent of the Chicago Public Schools, in her first report to the Board of Education, makes an earnest plea that the young people in the public schools be trained in the virtues of honesty, truthfulness, charity, kindness, generosity and justice. Unhappily, argues the report, these virtues are often not taught at home, where they should be taught. Therefore they must form an important part of the school curriculum, from the primary to the high school, or we shall have a constant crop of bad citizens. If the schools, says Mrs. Young, are to develop strength to resist the evil and to practice the good "their conception of training in the virtues must comprehend more of moral activity in cooperative work."

That educators of note have come to be practically unanimous in their demand that moral training should have a fixed place in the school programs is a cause for rejoicing and for hope. The further step to the perception of the impossibility of efficient moral training unless its principles rest upon religious faith revealing man's complete dependence on God, his Maker, is an easy one. Indeed one may claim that the step is already taken. To-day even in our public schools religion is taught and must necessarily be taught indirectly if not directly. In all the schools of the land there are Christian teachers of every shade of belief, men and women earnestly devoted to the moral well-being of the pupils committed to their charge, who, precisely because they are sincere, cannot, whilst teaching, divest themselves of their convictions and sentiments and religious habits, no matter how well they may succeed in avoiding any formal profession of the same. That this is a distinct moral advantage for the children who come under such influences cannot be de-

nied. That a natural growth of the demand for moral training in our schools will eventually lead our people to recognize how much more efficiently the work may be done when these influences are the direct result of religious instruction regularly imparted under a law safeguarding the freedom of religion our constitution provides for, may as yet seem a distant prospect. One assurance we possess, and it is a vastly satisfactory one, that the position of those who to-day wage the conflict in favor of religious training in schools, is notably stronger than that of their predecessors who bravely bore the burden of a seemingly hopeless contest fifty years ago.

Speaking of the Mexican Centenary, *The Churchman*, in its issue of October 1, says that Miguel Hidalgo y Costilla, the parish priest who first summoned the creoles and other natives to the war of independence, "was captured and shot as a heretic and traitor." This statement is somewhat inexact. Quite early in his career, in fact, when he was only twenty-seven years of age, Hidalgo received the attention of the Holy Office; but it was not until January 14, 1800, that that tribunal suspended him from the exercise of the sacred ministry. He made satisfactory amends for his misconduct, and received the parish of Dolores, of which he had been in charge for nearly eight years when he proclaimed the independence of Mexico. He was summoned by the Inquisition on a charge of heresy, which he met with a manifesto in which he declared that he never departed from the Catholic Faith. He did not appear before the Inquisition to answer the charges, nor was he brought to trial on them before any ecclesiastical court. While he was at the head of his army, he was pronounced excommunicate by his ordinary, Bishop-elect Abad y Queipo, and by Archbishop Lizana y Beaumont; but neither accused him of heresy. On account of the savage excesses of his followers and their violence towards priests and Church property, he was declared to have incurred the major excommunication, "Si quis, suadente diabolo, clericum percusserit, anathema sit." He was tried by court martial at Chihuahua. According to the law then in force, a priest was to be removed from the ranks of the officiating clergy, before lay courts could pronounce sentence upon him. Hidalgo was thus "degraded" by Canon Francisco Fernandez Valentin of Durango, who acted as the agent of Bishop Olivares. The action of the ecclesiastic was based upon the evidence laid before him by the military tribunal, which could take no cognizance of ecclesiastical questions such as heresy. Hidalgo was shot as a rebel and a leader of rebels, not as a heretic.

German and Austrian bankers have perfected arrangements to float the immense loan of five hundred million crowns sought by Hungary. Gratification is generally expressed by the press of the German empire that the loan, which France rejected after having made overtures to secure it, has been successfully placed at home.

LITERATURE

The Rural Life Problem in the United States. By SIR HORACE PLUNKETT. New York: The Macmillan Co. Price \$1.25 net.

The usefulness of this book is not to be measured by its comparatively small size. Its author knows rural America well, having been a cattle rancher in the West for ten years, and having observed carefully the other parts of the country during his many visits in the course of the last twenty years. On the other hand he has given great attention to rural development in Ireland, his native country, and so he brings a good deal of practical experience to the discussion of the American problem.

He seems to have hit upon the reason of the comparative neglect of country interests in the United States, namely, the fact that among English-speaking peoples, politics are managed from the towns. He finds the solution of both political and economic problems in Mr. Roosevelt's formula: "Better farming, better business, better living," and the means of applying this formula in co-operation, which has been successful in Ireland and on the continent, and in intensive farming under the direction of scientific men making a special study of agriculture.

Recognizing that there have been other reasons for the flow of the rural population to the towns than the diminishing profits of agriculture, he assigns two: the attraction of town pleasures, and the desire of the young to escape from loneliness and lack of mental companionship, the latter being suggested by Mr. Roosevelt. Both causes are at work, and there are others too. But the first is powerful; and in pointing out the remedy, he is somewhat deficient. He remarks very wisely that one cannot bring the town to the country, but he thinks that his favorite co-operation will solve the difficulty by building up a rural society with its own social life. To make this effective, however, a moral reform is needed. Until our young people are trained as their fathers were to recognize industry, thrift, self-restraint as obligatory, it will be impossible to root out the hankering after the garish pleasures of the street and the idea that work is a necessary evil to be reduced to a minimum, useful only as the means to obtain the price of such pleasures. One might suggest the importance of regulating these things in the interest of the morals of both town and country; and perhaps when our social reformers are tired of the liquor and gambling question, they may take up that of temperance in the matter of shows, excursions, dancing halls, newspapers, magazines etc. However this may be, the more one considers the question the more he sees that the decay of religion has had a good deal to do with the bringing about of the present unsatisfactory social conditions, and that, without the revival of religion, any reform will only land us in greater depths.

Some may be prejudiced against this book because its author is a keen partisan of Mr. Roosevelt in the matter under discussion. But whatever one may think of his other policies, Mr. Roosevelt deserves our gratitude for having called attention to the Rural Life Problem, and for his contribution towards its solution.

H. W.

Bermuda Past and Present. By WALTER B. HAYWARD. New York: Dodd, Mead & Co. Net \$1.25.

The book reviewer, it is generally conceded, has always on tap an inexhaustible store of knowledge as comprehensive as the varied output of our publishing houses; on taking up a book he has but to compare its contents with his own knowledge of the subject of which it treats, and then grasp his trusty pen. If he were to admit in cold type that, after one or two tries, he could almost always point to Bermuda on the map, and that

he recognized in the same Bermuda the source of two fountains of fragrance, onions, namely, and white lilies, and knew little else about the place, who would care about his review? Surely people that advocated old age pensions away back in 1765, that helped General Washington to gunpowder ten years later, and, remaining loyal British subjects, kept up a brisk exchange trade with the Yankees during the Revolution, are worthy of our acquaintance, and we may well know a little about their home surroundings. We sit down comfortably, the author does likewise, and then he chats with us about Bermuda and the Bermudians. Colonists who were pirates, wreckers and whalers by turns give life and action in plenty, until, with the lapse of time, they subside into a state of grave and inert respectability. Bermuda is becoming ever more and more a favorite resort for wealthy Americans, who find on its balmy and hospitable shores a welcome relief from the rigors of our northern winters. During the "late unpleasantness," the author tells us, it was visited by patriotic Southerners, who found in its snug harbor the best of places to prepare their swift steamers for running the blockade. Think of dear, dreamy, whimsical Father Tabb as a blockade runner! Yet he was a frequent visitor on such exciting errands.

The falling leaves and leaden skies already give notice to the birds of passage to begin their journey southward. If they see "Bermuda Past and Present," it is so delightfully portrayed that they will surely include it in their itinerary.

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Life's Ambition (Ven. Philippine Duchesne 1769-1852). By M. T. KELLY. London: R. & T. Washbourne. St. Louis: Herder. Dublin: Catholic Truth Society. (Iona Series). 37 cents.

The Irish Catholic Truth Society is thoroughly Catholic in its scope. We had occasion recently to give a commendatory notice of its "Life of Père Marquette," one of the high class literary publications of the Iona Series, issued by the Catholic Truth Society of Ireland. The present volume is well up to the high literary standard of the former publications and contains, perhaps, a more intimate appeal to the spiritual ideals of modern life in the United States.

Mother Duchesne was a remarkable woman not only as the founder of the great Sacred Heart Congregation in the United States, but as a type of those who, building on failure as the world sees it, leave behind them a foundation which by the aid of the supernatural develops into triumphal proportions. Mother Duchesne grew up in the days of the French Revolution in a revolutionary and sceptical family, but kept the faith in the face of the guillotine, and finally converted her own relatives and friends. While the revolution was raging she established a Catholic sisterhood in her neighborhood, and when Madam Barat's institution was made known to her submitted herself heart and soul to the new institution. An American Jesuit missionary had implanted in her a desire to labor for souls in the United States, and in spite of frequent refusals this ambition was never extinguished. Her grand ambition was finally accomplished. She established houses of her order in Grand Coteau, Louisiana, in Lake Charles, Florissant and St. Louis, Missouri, and in other centres, but in every case her work seemed stamped with failure. Again and again she begged Madam Barat to relieve her of superiority, but the Venerable Mother, well informed of spiritual values, continued her in office. She lived to see the seed she had sown grow into a mustard tree. One of the novices she had received into the struggling house of Grand Coteau had already begun to establish flourishing convents of the Sacred Heart in every quarter of the United States. It is a happy coincidence that the life of

Mother Hardey, the spiritual child of Mother Duchesne, who in fifty years multiplied marvelously the activities of the Sacred Heart Congregation in America, is on the eve of publication for the edification and instruction of American readers.

The Making of Jim O'Neill. By M. J. F. Dublin: Catholic Truth Society of Ireland. (Iona Series). 37 cents.

This is a story of seminary life, new, as far as we know, in the literature of fiction. One who is acquainted with Irish seminaries will not find it more a record of fiction than of fact. It is a picture of the average Irish student for the priesthood, rather bald and unsentimental at times, one would think occasionally unedifying, but yet teeming with a pathos that will strike even the non-Irish reader as eminently true of unadulterated Catholic life. Jim O'Neill was a raw, rather uppish, stubborn, but honest young fellow, whose notion of vocation was somewhat vague. In a retreat he gathered the idea that missionary life was the ideal of priesthood, but his parents and friends wishing to see him ordained and labor among them, opposed his desires. He was on the point of relinquishing his vocation when his dying mother, seeing more clearly the designs of God, sent him the message to go where God called him, no matter how distant. It is characteristic of Irish life that an Irish girl who seemed likely to thwart his vocation conveyed him the message, and in such a fashion that she contributed effectively to the "Making of Jim O'Neill" as an Irish missionary. It has the usual attractive cover design of the Iona series, and a striking frontispiece.

M. K.

Ein Oesterreichischer Reformator Lebensbild des hl. P. CLEMENS MARIA HOFBAUER. P. ADOLF INNERKOFER, C.S.S.R. Regensburg: Pustet. \$1.90.

Even a superficial glance at this book will show that it is the fruit of both thorough research and loyal enthusiasm. The story is told mostly in the words of the very extensive sources themselves. In the appreciation the author has, beyond doubt, succeeded in bringing out the immense influence St. Clemens Maria exerted, especially in the latter part of his life, upon all classes of his contemporaries. This combination of historical reliability with an enthusiastic appreciation of the saint's work makes the biography very interesting from beginning to end. True, from a purely literary standpoint, it cannot be compared with Thompson's "Life of St. Ignatius;" but the life of St. Hofbauer is so interesting in itself, that we entirely forget the style. What strikes us perhaps most is the influence the poor baker's apprentice exerted in every sphere of life, not only upon the religious development of his followers, but upon literature and art and on the social life of the highest and most educated classes. That revival of Catholic literature and art which has been called Romanticism, and which is one of the glories of the Catholic Church in the northern countries, owes much to his inspiration and encouragement. Much stress is, of course, laid upon the saint's position and work in the religious revival in Austria, in the struggle against rationalism and Josephinism. One cannot but agree with the author that the providential task and lifework of this holy man was to awaken the Catholics from the slumber of an official state-catholicism to a new and thoroughly Catholic life. Clemens Hofbauer is in very truth a modern saint; he uses modern means, and often one almost imagines that a very modern director of a boys' or young men's club stands before us. In the whole biography, though the saint appears in every action, he nevertheless remains a man, acts, feels, talks like a man. He is not one of those imaginative figures as they often appear to us in older French and Italian hagiographies.

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BOOKS RECEIVED

Love's Young Dream. By S. R. Crockett. New York: The Macmillan Co. \$1.50.

The Life of Blessed John Eudes. By Rev. Matthew Russell, S.J. London: Burns & Oates.

Jesus is Waiting. By Rev. Matthew Russell, S.J. London: Burns & Oates.

The Idea of Development. By Rev. P. M. Northcote. New York: Benziger Brothers. Net 60 cents.

The Friendly Little House. Other Stories. By Eleven Catholic Authors. New York: Benziger Brothers. Net \$1.25.

The Mystery of the Most Holy Eucharist and Human Reason. By the Rev. Joseph Chiaudano, S.J. Translated from the Italian by M. Craven McLorg. Brooklyn, N. Y.: International Catholic Truth Society. Net 5 cents.

The Judgment of Difference. With Special References to the Doctrine of the Threshold, in the case of Lifted Weights. By Warner Brown. Berkeley, Cal.: Univ. of California Press.

The Mystical Element in Hegel's Early Theological Writings. By George Plimpton Adams. Berkeley, Cal.: Univ. of California Press.

French Publications:

L'Evangile et le Temps Présent. Par M. l'Abbé Elie Perrin. Paris: P. Téqui, 82 Rue Bonaparte. Net 3 Fr. 50.

Le Liberalisme Est un Péché. Suivi de la lettre pastorale des Evêques de l'Équateur Sur le Libéralisme. Par Félix Sarda Y Salvany. Paris: P. Téqui. Net 2 Fr. 50.

Le Mystère De La Rédemption. Par R. P. Édouard Hugon. Paris: P. Téqui. Net 2 Fr.

L'Art d'Arriver Au Vrai. Par J. Balmes. Paris: P. Téqui. Net 2 Fr.

Victor Hugo Apologiste. Abrégé du Dogme et de la Morale Catholique. Extrait des Oeuvres de Victor Hugo. Par Abbé E. Duplessy. Paris: P. Téqui.

Latin Publication:

Missale Romanum. Ex Decreto Sacrosancti Concilii Tridentini Restitutum S. Pii V. Pontificis Maximi. Jussu Editum, Clementis VIII. Urbani VIII. Et Leonis XIII. Editio XVI. Post Alteram Typicam. New York: Frederick Pustet & Co. 16 mo. Cloth, Net \$2.00; Morocco, Net \$2.75.

German Publications:

Sittliche Tugenden. Geistliche Erwägungen. von Martin Hagen, S.J. St. Louis: B. Herder. Net 65 cents.

P. Paul Gin hac, S.J., von Arthur Calvert, S.J. Deutsche Bearbeitung von Otto Werner, S.J. St. Louis: B. Herder. Net \$1.30.

Spanish Publications:

La Fuente Sagrada De Chichén-Itzá. Narración del Antiguo Yucatán. Por el Padre Antonio Huonder, S.J. St. Louis: B. Herder. Net 30 cents.

El Expósito De Hongkong. Y Otras Narraciones del Padre Antonio Huonder S.J. Traducidas Del Alemán, Por el Padre Vincente Gómez-Bravo, S.J. St. Louis: B. Herder. Net 30 cents.

Dos Rosas. Abdu'l Masich, El Niño Mártir de Singara. Hadra, La Pequeña Confesora. Pr. Antonio Huonder, S.J. St. Louis: B. Herder. Net 30 cents.

Italian Publication:

La Storia Della Passione Di Nostro Signor Gesù Cristo. Spiegata ed applicata alla vita cristiana. Dal Rev. Padre Giacomo Groenings, S.J. Tradotta Dall'Inglese Dal Rev. Sav. Guglielmo Paolini. Pescia: Tipografia E. Nucci.

LITERARY NOTE

A private letter, that has come to us from England, contains certain interesting items concerning the project of gathering into permanent and available form the classic writings of Francis Thompson. The completion of this task will enrich our literature, and it has a special importance in the eyes of Catholics. Mr. Wilfrid Meynell, whose name will always be happily associated with that of the late poet, would deserve well of his age and of posterity if for nothing else than his sacrifice of time, energy and talent in this labor of salvage.

Mr. Meynell has purchased all Thompson's copyrights and concentrated them under one roof. He has issued new editions of his poems, prepared a volume of "Selections," published "The Hound of Heaven" in separate form, and given to the public the essay on Shelley and the "Life of St. Ignatius," all of which represents the expenditure of much painstaking attention. In addition to this, Mr. Meynell is far advanced in the preparation of an edition of Thompson's collected poems, which will include many not appearing in the two volumes published in the poet's lifetime. The imperfect state in which Thompson left his manuscript poems has made this a delicate and difficult undertaking.

As for the prose work of the poet the authoritative volume of his collected essays has been already announced in England as forthcoming. It will contain the result of the poet's own revisions and the selection will represent his wishes as made known by him before his death to Mr. Meynell. Among these essays some have appeared anonymously in literary periodicals; others have not been printed anywhere. It is needless to say that the publication of this volume will be a literary event. The English reading public—and especially the Catholic portion of it—has a treat in store for it. If some of us have betrayed an unreasonable impatience over the delay necessarily involved in the work of preparation, we are sure Mr. Meynell will interpret it rather as a sign of our lively interest in his labor than of any fault-finding spirit.

Reviews and Magazines

McClure's Magazine for October prints several letters of protest against its action in publishing a biased and bitterly anti-Catholic article on the Ferrer trial, by Percival Gibbon, in its January number. The *amende* however belated is ample. The protests of the President and Secretary of the American Federation of Catholic Societies and of President Megargee of the Philadelphia Federation are able documents

covering the whole ground briefly but effectively. Mr. Gibbon's rejoinder, a piece of special pleading and not a clever one, is followed by a complete statement of the case by Andrew J. Shipman. It is interesting to compare his well attested facts with Mr. Gibbon's fiction. He makes it clear that Ferrer was justly condemned in the regular procedure prescribed by the Liberal Government for such trials and on much stronger evidence than that on which the Chicago Anarchists were sentenced to death.

John Redmond, M.P., in an interesting article on "What Ireland Wants," presents a cogent statement of Ireland's claim for self-government, based on its historic position, its industrial needs and England's utter failure to cope with the situation. His outline of Gladstone's "Home Rule Bills" shows that Irish customs, excise and external trade were reserved to the Imperial parliament to whose revenue Ireland had to contribute in addition, one-fifteenth of the whole. In summing up Ireland's demand Mr. Redmond seems to accept this financial arrangement, which many find gravely objectionable. In any case it is misleading to compare such a measure with the Canadian and Boer Constitutions which prescribe no contribution to the imperial exchequer, and authorize control of tariff and customs, coinage, military defense and many other rights and privileges which Gladstone's bills expressly denied.

EDUCATION

One may be permitted to express the hope that the recent agitation begun in New York against the youth-corrupting films of picture shows may meet with the success it deserves, and that its results may awaken the consciences of teachers and parents in every city in the country. Those interested in the work of safeguarding the morals of city children against the pernicious influence of these picture shows urge that the law should go a step farther than it now does. At present in New York children under sixteen are not permitted to visit these shows unless accompanied by adult guardians. Experience shows that it is easy for children to elude this provision and there are many, in consequence, who see pictures entirely unsuited to them. Parents who would not dream of allowing young children to visit theatres in which the salacious and sensational melodramas of the day are staged are strangely inconsistent in permitting them to accompany irresponsible caretakers to motion picture shows where the majority of the films are more viciously suggestive than the vulgar melodramas. The law should forbid children to go to such shows at all, even with parents. Unhappily the work of earnest men and women striving to this end is

rendered at once more difficult and more imperative because of the fact that these shows are within easy reach of the very class of children most in need of protection from the corruption such exhibitions breed. The president of the Gerry Society for the Protection of Children has recently given this testimony based on reports sent in by the society's agents: "The effect of the blood and thunder shows, filled with fighting and crime, is not immediate. It may not be observed for weeks and months, and perhaps one would scarcely think of tracing the evil back to them, but I think the influence which these pernicious shows exert is incalculable."

* * *

The Supervisor of Libraries of the Board of Education in New York makes a new attempt to arouse public sentiment against the grotesque and sensational pictures, if one may so term them, served in the "comic" supplements by some newspapers as a feature of their Sunday editions. Catering to a taste savage in color and outlandish in form they catch the eyes of the young,—how many realize the subtle poison working through these color deformities to the ruin of the charming qualities of unspoiled children of earlier days? Mr. Leland's protest may have no more effect than similar sharp criticisms before have had, but the world would easily slip farther away from right standards were not a brave voice to warn it now and then of its sins and follies. "All the work that schools and museums and educators may do toward raising the standard of public taste and public manners," he says, "is continually being offset by the cheap and sensational press, almost the only form of art which reaches the children of the masses. The wise parent will avoid this type of child's amusement as carefully as one does the sources from which it is drawn. . . . It would seem that any paper in the country, no matter how careless it may be of the truth, or how conscienceless it may be in matters of business or politics, might at least be interested in doing something worth while for the children. If the services of the best illustrators cannot always be attained, a sense of humor might be developed and imagination might be stimulated in a more healthful manner by reproductions of art subjects of interest to our young people."

* * *

There are newspapers that try to be clean, that try to give the most space to that which should be of the most interest,—is not, perhaps, the lack of proper interest shown by parents and educators in encouraging them the reason why their number is not greater among us. Newspapers are not anxious to make blunders any more than individuals, and if they allow the commercial instinct to lead them into ways that

are open to criticism, may it not be, as Mr. Storey, the great editor of the old *Chicago Times* used to say, that they merely reflect the manners and morals of their readers. Were we all as effectively interested in the matter of newspaper illustrations as we should be, the day of the hideous comic supplement would speedily end.

The thought comes to the writer just now because of the handsome art supplement recently issued by the *Buffalo Express* as an accompaniment to its edition of Sunday, September 25. While not a Catholic newspaper its editors deserve to be congratulated on their disposition to acknowledge the power and greatness of the Catholic Church. Their excellent half-tone illustrations of the splendid scenes of the recent Eucharistic Congress are suggestive of the helpful aid picture supplements might serve in elevating the standard of public taste and public manners.

Holy Cross College, Worcester, Mass., is evidently determined to hold its fair claim to the leading place among the strictly classical colleges of the country. On September 23, there had been registered for its classes 404 students. The Freshman Class numbers 160, and there are 135 students of philosophy in Senior and Junior years. This latter item is probably a record in college history in this country. The "Prep." school of Holy Cross had 91 registered pupils on the date mentioned. Boston College, another flourishing Catholic School of New England, had 816 students in attendance at the close of last week, 175 in the College Department and 641 in its High School.

A year ago the Xaverian Brothers of the Archdiocese of Baltimore opened a Boys' High School for boarders and day scholars at Leonardtown, St. Mary's County, Md. Last year they had about 40 students, of whom 12 were boarders. This year the number of boarders is 35 out of a total of 70. St. Mary's Academy for Girls, at Leonardtown, has been doing good work for half a century. It is a great encouragement to the Catholic families of Southern Maryland, to be able to secure a sound preliminary training for their children without the expense of sending them to distant institutions.

On Sunday, September 25, twenty thousand parish school children of St. Louis, Mo., marched in procession to honor His Eminence Cardinal Vannutelli who had arrived in the city the day before. The little ones were reviewed by His Eminence and suite from a stand erected before the Archbishop's residence on Lindell Boulevard, and as school after school passed by

each saluted the Cardinal with cheers and flags and flowers. Father Dunne's newsboys and the Knights of Columbus Zouaves and Choral Club were the particularly bright features where all was bright. It was a touching spectacle and brought great crowds of spectators, many of whom assisted at the Solemn Benediction in the open air, with which the procession was concluded. On the day of his arrival His Eminence was tendered a reception by the Theological and Philosophical departments of the St. Louis University. He likewise paid visits to the Diocesan Seminary, the Christian Brothers' School, the Visitation Convent, the Sacred Heart Convent and other institutions.

SOCIOLOGY

The first annual session of the National Conference of Catholic Charities was opened at the Catholic University of America, on Sunday, September 25, with the celebration of high Mass in the chapel of Divinity Hall in the presence of the Apostolic Delegate, the Most Rev. Diomed Falconio. That evening a public meeting was held in the new National Theatre, Cardinal Gibbons presiding. His Eminence in the opening address wished the assembly God-speed in its efforts to make more effective the methods employed in the relief and prevention of suffering among the poor.

Outlining the practical mission of the session, the Rt. Rev. Mgr. Shahan said that the most active leaders in Catholic organizations are "usually those who urge most strongly various improvements, either in degree or kind, in order to overcome the imperfections we are conscious of, to occupy the fields of mutual helpfulness that are broadening and to meet the new conditions and situations that a century of unequalled material progress has created for large sections of our human society. These affect the primary conditions of physical life, food, shelter, clothing, health, rest, recreation and whatever else in our times and conditions is requisite for the average man, woman and child, if they are to enjoy equally the common God-given capital of life, in return for which they are expected to honor and respect it, to elevate it in each generation to a truly higher standard, enrich it variously, and so hand down to those who come after them a humanity in every way nearer to that with which our Creator first endowed us, and whose glorious perfection the Catholic Church forever preaches in the worship of the God-man, Jesus Christ."

More than three hundred delegates assembled in McMahon Hall on Monday morning. Judge Charles de Courcay, of the Supreme Court of Massachusetts, summarized the conditions of Catholic charities

throughout the United States, as indicated by the reports of the national delegates. These documents showed that Catholics had no reason to complain of unfair treatment on the part of governmental authorities. Judge de Courcay did not consider it necessary to organize State conferences of Catholic charities, but he recommended the formation of diocesan conferences in connection with Catholic charity work. At the various sessions during the three days of the convention several speakers urged co-operation with the State authorities and non-Catholic organizations, especially in relief work for the poor and for destitute children.

The immense practical value of the convention is fairly indicated by the character of the subjects discussed. Among these were: "The State and Charity;" "The Protection of Girls in our Large Cities;" "The Dependent Family;" "The Church and Social Reform;" "Delinquency;" "The Institutional Care, Boarding out and Placing out of Dependent Children;" "Loss of Faith among the Poor;" "Fresh Air Homes;" "Probation;" "The Big Brother;" "Co-operation with the Juvenile Court;" "Day Nurseries;" "Friendly Visiting;" "Social Settlements;" "Hygiene of Home;" "Purchase and Preparation of Food;" "The Hospital Dispensary;" "Tuberculosis among the Poor;" "Legal Aid for the Poor;" "Temperance Work among the Poor;" "Prison Visiting;" "Organized Catholic Charities;" "Care of the Unemployed;" "State Boards of Charity and Schools of Philanthropy;" "The Church and the Social Conscience."

One of the most important recommendations of the conference was that a special central office of the International Association for the Protection of Young Girls should be established in the most important city of every diocese of the United States.

Just before adjournment the Conference sent the following cablegram to His Holiness, Pius X: "The National Conference of Catholic Charities, convened in the Catholic University of America, for the assistance of our poor brethren, begs your apostolic blessing on their labors."

Great preparations are already under way for the coming National Convention of the American Federation of Catholic Societies, to be held in New Orleans, November 13 to 16. At a meeting held recently, at which His Grace Archbishop Blenk was present, it was decided to invite His Eminence James Cardinal Gibbons and His Excellency Most Rev. Diomed Falconio, Apostolic Delegate, to attend the convention. All the suffragan bishops of the Province of New Orleans will be in attendance, and Rt. Rev. John B. Morris, D.D., Bishop of Little Rock, Ark., has been invited to preach

the sermon at the opening services, which will be held in the old historic St. Louis Cathedral.

Two public mass meetings have been arranged for, at which addresses will be delivered by eminent church and laymen of national repute, in the Knights of Columbus Hall.

The committee having charge of organizing the Southern States, is meeting with much encouragement. The Northern States will also be well represented and every national society affiliated with the Federation will send delegates. The Catholic Indians of the United States will be represented by Chiefs Red Willow and Sam Charger of the Dakotas, and representatives are also expected from Porto Rico, Philippine and Hawaiian Islands. Those desiring to attend should write to the National Secretary, 407 Victoria Building, St. Louis, Mo., for credentials and particulars. Special low rates on all railroads.

ECONOMICS

According to a report by John Barrett, chairman of the Bureau of American Republics, the total trade of the twenty republics south of the United States was during 1909 \$2,127,301,000. That of the United States for the same period was \$2,975,000,000. The increase for ten years was 128 per cent.; that of the United States being 137 per cent. The opening of the Panama canal will help the Pacific coast of South America greatly, by lessening its distance from its markets.

The French Minister to Mexico reports that there are several coal fields in different parts of the country, capable of supplying excellent coal. They are nevertheless undeveloped. The country uses about 4 million tons every year, and it extracted last year only 130,000 tons. There are beds of anthracite, of bituminous coal and of lignite.

ECCLESIASTICAL ITEMS

His Eminence Cardinal Logue, Primate of all Ireland, laid the cornerstone of the new St. Patrick's Church, Philadelphia, on October 2. The stone was a huge block of granite from St. Patrick's Hill, Armagh, Ireland, and was sent by his Eminence to the pastor, the Rt. Rev. Mgr. William Kieran, D.D.

The Most Rev. Archbishop Szeptycki, Primate of Austrian Galicia, dedicated, on October 2, the Greek Ruthenian Cathedral of the Immaculate Conception in Philadelphia. His Eminence Cardinal Vannutelli, His Excellency the Apostolic Delegate Mgr. Falconio, Archbishop Ryan, Bishop Ortnysky, of the Greek Rite and many other prominent ecclesiastics and an immense congregation of the laity were present.

PULPIT, PRESS, AND PLATFORM

In a note accompanying the following clipping from the *Buenos Aires Herald* of August 5, 1910, an esteemed correspondent tells us that the newspaper "is in no sense conducted by members of the Catholic faith but is managed by Englishmen who, I believe, have tendencies towards Protestantism. At least it is a pleasure to see one daily published in English that is unprejudiced and sensible enough to give the other side of the story":—

"British readers cannot be expected to entertain very much sympathy for the Roman Catholic Church in its series of conflicts with the Liberal elements in some of the Roman Catholic countries of Europe. Ever since the present Pope assumed his high office trouble has surged around the chair of St. Peter. The struggle with France, the difficulty with Modernism, the difference with the Spanish Government, now acute, all serve to emphasize the fact that the venerable Pius X. finds his position by no means a pleasant one. The sturdy Protestant will probably say 'it serves him right.' With that expression of opinion, pithy and terse as it is, we cannot agree. We look a little beyond St. Peter's to the danger partially eclipsed by that magnificent pile, and what do we see?

"No Protestant, no thinking man, can pretend to believe now that the Church of Rome is being assailed because of its faults or failings as a world-wide power. As a matter of fact, Protestants are only too willing to bear testimony to the splendid organization of the Roman Catholic religion. The onslaught of the Liberals of Europe owes its impulse and bitterness to another motive, a motive which involves the fate of every other church or Christian community. The governing idea of the anti-church crusade is this: Pull down the oldest and most solid and the others will fall in detail. With this motto to aid us in the interpretation of anti-Catholic feeling, no one, be he Protestant, Dissenter or Catholic, can very well maintain the 'it-serves-him-right' argument applied to the existing tribulations of the Roman Catholic Church.

"The present position in Spain is very disquieting. The casual reader, perusing our cables on Tuesday, might be excused for wondering what it is that threatens Spain with civil war. This uncertainty can only be explained by reference to one salient and condemnatory fact: We, residents abroad, are not allowed to see the other side of the question—Church vs. State—in Spain.

We only learn what the elements in power permit to pass out to the world. Señor Canalejas, if asked, would deny having a mandate for the limitation of the influence of the Roman Catholic Church in Spain. If candid, he would own up to the necessity of placating the 'Liberals,' a mere euphemism for the anti-Church elements, who talk glibly of 'sacerdotalism,' 'obscurantism,' and other isms which are not 'Liberalism' as understood on the Continent of Europe.

"Señor Canalejas is in power 'porque si!' In Spain, as in Argentina, it does not follow that the party in power represents the consensus of opinion in the country. In Italy many thousands of Roman Catholics, in obedience to a recommendation from the Vatican, do not vote. The result is that at every election the 'Liberal' candidate is returned.

"In Spain it is not unusual for the Ministry in office to obtain a parliamentary majority by the simple expedient of violating the returns. Conservative Spain is thus overlaid by the progressive 'Liberals,' who take good care that the press is on their side. The voice of the Conservative elements, when heard abroad, is generally heard through the medium of hostile organs. But it would be a mistake to suppose that in Spain the Conservative elements are extinguished. They are alive and active though, perhaps, convinced that the time for intervention has not come. In the meantime it may not be amiss to point out that all Conservatism, that is to say, the forces making against change by disruptive tactics, must sympathise with the Conservatives of Spain whose actions are misconstrued and habitually misinterpreted by the champions of 'Liberalism.' Right-minded people may differ as to the relative merits of the various churches, but they will be found to agree on one point, which is that religion is essential and exercises a sweetening influence upon life. If that influence were suddenly shattered, as Continental Liberalism would have it shattered, all the ingenuity of the world and another twenty centuries could not replace it. Regarded as an asset on the side of law and order, religion cannot be overestimated in value. Without it there is nothing upon which we could lay hold. The King takes the coronation oath, the soldier swears by the banner, the law-maker, the magistrate, every man who undertakes a sacred trust on behalf of humanity, swears by the sacred scriptures, and whilst swearing invokes an eternal and divine power to witness his sincerity. Deny the existence of such a power and by what shall the conscript swear to do his duty? Eliminate that power and 'duty' itself vanishes or becomes a mere phrase.

"Thus, whilst sinking the contentious points and passing over alleged facts in

connection with the struggle in Spain, a struggle which may at any moment become very serious, we find that it is not wise to assume that the Church of Rome must, by virtue of the fact that it is the Church of Rome, be in the wrong. The day may not be far distant when all the churches, all the religious influences of the world, will be thankful that the old church did not, in the early twentieth century, temporize with the disruptive forces of Europe."

SCIENCE

Gold, when subjected to a temperature of 2,400 degrees centigrade, boils freely. About 150 grams of the metal vaporizes in three minutes, and this vapor, when allowed to condense upon a cold body, forms filiform masses and crystals of a cubical shape. At the above temperature gold dissolves a trace of carbon which, on resolidification, is deposited in the form of graphite.

The great international project of unifying zoological nomenclature, which has been crippled for the last fifteen years by inadequate funds for clerical work, has been notably advanced by the fund granted last winter by the Smithsonian Institution. Under this impulse the committee of fifteen scientists appointed to formulate laws for the choice of a name out of the many which designate a genus or species in technical works, has been laboring faithfully with different subcommittees throughout the world. The result is that the Smithsonian Institution is already able to distribute their printed opinions to 1100 libraries and a limited list of specialists in this science.

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Dr. Clayton H. Sharp of the Illuminating Engineering Society has contrived a new system of street lighting which will utilize the vertically and diagonally upward rays of street lights. Though upward rays are a decided advantage in the lighting of houses reflected downward as they are by the ceiling, and spread over a greater space, in street lighting on the contrary, they have hitherto been lost in air without any gain in brightness to the street. To meet this defect therefore, Dr. Sharp has devised a reflector consisting of two parabolic mirrors opening in opposite directions and so arranged as to reflect all upward rays in parallel lines along the street. Thus in place of having a street lighted merely in the immediate vicinity of the light as is now the case, a more continuous illumination will be secured.

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At the recent international astronomical conference at Pasadena, Prof. Newell, of the University Observatory, Cam-

bridge, England, stated that in his opinion further experiments in solar research would establish that the occurrence of sun spots had much to do with terrestrial atmospheric conditions. He also added that the discovery of Dr. George E. Hale of the Mt. Wilson Solar Observatory, that the sun spots were vertices of electricity, and that the cyclones which whirl from right to left were negative in character and those revolving in the opposite direction were positive, had completely revolutionized the study of solar spots.

Glass, when coated with a thin layer of a liquid charged with platinum, and then raised to a white heat, serves as an odd mirror. The glass, though perfectly transparent, when placed opposite a wall reflects images. Windows so constructed permit a person standing close behind the panes to observe clearly everything going on outside, while passers-by looking at the windows, behold only an ordinary mirror reflecting their own image, the person inside remaining invisible, though the room be illuminated. This glass is very useful in illusions on the stage and elsewhere.

At the International Congress on Radiology and Electricity, which was held in Brussels on September 13-15, one of the most important questions discussed was that of radium standards and nomenclature. To facilitate the work, three committees were appointed. The first committee considered the question of terminology and methods of measurement in radio-activity, as well as the question of ionization. The second committee devoted its attention to the fundamental theories of electricity, the study of radiations, radio-activity, atmospheric electricity, and the radio-activity of the atmosphere. The third committee dealt with the purely biological subjects, considering the effects of radiation on living organisms, as well as the use of various radiations for medical purposes. A long list of papers were read and a special exhibit of apparatus used by the committees was held in connection with the Congress.

Madame Curie and M. Debierne have announced through the Paris Academy of Science that they have succeeded in isolating pure radium. The product is reported to be of a brilliant white color, which blackens on exposure to the atmosphere. It rapidly decomposes water, burns paper and adheres to iron.

From the velocities of 49 stars situated near Newcomb's latest position of the solar apex ($\alpha=277.5^\circ$, $\delta=+35^\circ$), Stroobant de-

rives 18.75 kilometers (11.7 miles) per second as the velocity of translation of the solar system in space, and from 15 stars near the anti-apex, 21.55 kilometers (13.5 miles) per second. The spectral type of stars employed for reference, it is found, affect the calculated velocities.

Electrolytic tests made on concrete to determine whether direct damage is effected by the electric current indicate a negative result. The leaking, however, due to the passage of the current, does harm by drying out the concrete, thus reducing the strength, and, if allowed to act long, by eventually causing the concrete to crack. Though concrete is a poor conductor, yet it will carry heavy currents by virtue of the absorbed water held in its pores.

F. TONDORF, S.J.

PERSONAL

Owing to unavoidable mechanical obstacles the unveiling of the memorial bust to Orestes A. Brownson in this city has been postponed from October 12 to October 29.

The memorial statue to Father William Corby, C. S. C., Chaplain of the Irish Brigade, will be unveiled on the battlefield of Gettysburg on the same day, October 29.

The larger portion of the estate of Mrs. Anna H. Bailey of St. Louis, is willed to Catholic charities. Several parcels of real estate are bequeathed to Archbishop Glennon, and all stocks, money and bonds, not specifically disposed of, for such charity as the Archbishop may determine. Other bequests of property are made to the Sisters of the Good Shepherd, the Order of the Little Helpers, the Oblate Sisters and to St. Louis University for the education of young men for the priesthood. The exact value of the estate is not known, but it is said to be between \$250,000 and \$500,000. Mrs. Bailey was converted to the Faith about five years ago. She was a daughter of the late Judge Alexander Hamilton, and the widow of a Boston capitalist.

OBITUARY

The Archdiocese of Cincinnati lost a conspicuous and zealous priest by the death of Rev. Dean Anthony H. Walburg, on September 27. He was in his seventy-first year and had been pastor of St. Augustine's Church in Cincinnati for thirty-five years. Father Walburg was a native of the city in which he labored so long, and made his early studies at St. Xavier College before entering the diocesan seminary. Some years ago he donated \$50,000 to the Catholic University to found a Chair of German.

